

# AMERICA

A CATHOLIC REVIEW OF THE WEEK

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DECEMBER 31, 1938

## NEXT YEAR

TO OUR READERS AND OUR FRIENDS, we, the editors and collaborators in our respective positions, wish joy and blessings through the coming year. May their number increase and multiply, and may each issue of the year be found worthy of their attention. . . . TO OUR WRITERS, whether they receive acceptance or rejection answers to their articles and poems, whether they write for publication or for our guidance, whether they laud or belabor us, we send kind greetings, thank them for their past cooperation and beg them to share their wisdom with us through the next twelvemonth. . . . TO OUR ESTEEMED CONTEMPORARIES, the editors of all the Catholic papers in the United States, we present congratulations on their achievements during the year past, thank them for their very friendly cooperation, and pledge our close alliance with them in solidifying and advancing Catholic thought and action in this country. . . . TO THE PRESIDENT OF THE UNITED STATES, and to the members of the three functions of the American democratic system, we give assurance that we and our readers will beg of the Almighty guidance for them in the settlement of the grave problems that confront our national life. . . . TO THE HIERARCHY OF THE UNITED STATES, we offer our greetings, and from them we beg their blessings, declaring our loyalty to them and our spirit of cooperation in all their efforts to spread the reign of Christ over our country. . . . TO HIS HOLINESS, POPE PIUS XI, the father of us all, we humbly send our love.

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# COMMENT

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WHEAT is to be sent to *both sides* in Spain. A statement issued on December 21 by the State Department asserts that the American Surplus Commodities Corporation can supply 3,000,000 bushels of American wheat; that this amount represents 100,000 barrels of flour that may be sent each month for the next six months to Spain; that this "constitutes a contribution that *the Government of the United States*, through its different branches, desires to make"; that this flour is "to be distributed as before (through the American Friends Service Committee) by the Red Cross in Spain *impartially according to need*." A previous shipment of wheat, allegedly to *both sides* in Spain, under the same auspices, was discussed and questioned by us in our issue of October 1. We have been favored with no answer to our questions and no report as to the actual distribution of the 60,000 barrels of wheat already sent to Spain. We demand honesty and we want no subterfuge and no clouded issues. We call attention to the facts that Nationalist Spain, under General Franco, comprising nearly seventy per cent of the area of Spain and including more than two-thirds of the population of Spain, does not need and does not want American wheat; that the previous attempt this autumn to distribute wheat in Nationalist Spain was not acceptable to the Nationalist Government of Spain for valid reasons. We conclude that this surplus American wheat, representing 600,000 barrels, will be distributed wholly on the Loyalist side. If that be the intention of the State Department and the American Red Cross, or if that will be the result of the American action in relief, we believe that the State Department should honorably and honestly state the true facts. The truth should be presented to the American people. It is not true to state that this American flour will be distributed to Spanish civilians on both sides of the Civil War; it is misleading to state that the distribution will be "impartially according to need." We urge our readers and the organizations with which they are connected to require the State Department to reveal: how many of the 60,000 barrels of flour already sent were distributed in Nationalist (Franco) Spain; how many of the 600,000 barrels that are to be sent are estimated for distribution in Nationalist (Franco) Spain; whether or not Nationalist (Franco) Spain is agreeable to the American plan of offering wheat to the populace in its area; is not this project a subtle and shrouded attempt to strengthen the Loyalist position?

WE FAVOR aid for the innocent victims of the Spanish Civil War whether these be Communists or Anarchists or Catholics. We have been earnestly seeking contributions from the American people

for transmission to Spain through the agency of the America Spanish Relief Fund. We do not question the generosity of the United States Government, officially, to give away at a "nominal" price 600,000 barrels of flour, even though there are not a few destitutes in our own land. But we do question the political aims of the Government in this transaction. We are concerned with the implication in the news story issued from Washington at the same time as the statement about sending the surplus wheat to Spain. This declared: "The Government has lately been increasingly concerned with the possibility that an Insurgent (Nationalist) victory would facilitate a German trade and political drive in Latin-American Republics." The Government, we can give assurance, need have little concern. On the contrary, we have been increasingly concerned about the American Government's desire to immerse itself in the Spanish Civil War, to aid the Communist-controlled Loyalist Government, now by wheat and later by munitions and airplanes through lifting the Spanish embargo.

RESULTS from the Eighth Pan-American Conference appear to be meager. To press correspondents and observers the Conference has been a rather dismal disappointment, as far as the United States is concerned. In looking around for a cause on which to pin the blame for the seeming hostile attitude of some of our South American neighbors, commentators in the press remark upon the "activity" of certain European representatives as having alienated the esteem and confidence which these Southern countries formerly entertained for us. But if we would examine closely our past dealings with these nations, now exhibiting marked signs of hostility, we might be closer to the truth if we lay the blame at our own door. For years we have assumed a very superior attitude. The blame may not be entirely attributable to our Government. In fact, much of the dissatisfaction can be placed on the shoulders of our commercial representatives. South and Central Americans have resented the superior airs put on by many of these agents. Oftentimes, the type of man sent to these countries has been hardly conducive to winning for us friendship. Many have been poorly equipped with the necessary courtesy and tact that is so important in dealing with the Latin races. At times men have been sent with no, or a very limited, knowledge of the language, and without the good manners to conform to the customs and mannerisms of the country. South Americans have come to look upon us as rude and uncultured because of such unworthy representation. In this respect Europe has outsmarted us. But the field is not lost. Latin Americans, in spite of our atrocious manners, say that we



have the goods they need. If we can only learn the lesson the present snubbing imparts, there is hope the Lima Conference will not be barren of results.

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IN ANSWER to the query as to the best manner of entertaining men visitors, a book of etiquette laconically remarked: "Feed the brutes." But it would seem equally true that the way to a man's heart is by way of his purse. All of which is by way of prelude to stating that money invested in the Latin American countries would do much toward winning their friendship. By that, we do not mean to insinuate that we should buy our way into these countries. Such procedure would defeat its own purpose. Rather let us make it a strictly business proposition. Most of these countries need money to develop their vast natural resources. Neither the various governments nor the individual citizens have it in sufficient quantity to finance any great project. It is not to be had from European countries, for most of them are only a jump or two ahead of bankruptcy. The trouble in the United States is that we have too much idle money. Our banks have no outlet for safe and profitable investments. Money sanely invested in these countries would bring profitable returns. But let us learn from past experience not to attempt to hog it all; not to demand more than a reasonable return on our investment; otherwise we can only expect a repetition of recent incidents in the Mexican oil fields. Businesslike honesty and fair play with the Latin Americans would prove profitable to them and to us, and equitable trade is the surest guarantee of friendly relations between nations.

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LAPSED into "the silent hollow of the past" are a year and a century since one of New York's pioneer women wrote to her aunt in France: "The New Year was ushered in by all that constitutes a surprisingly fine day—a fine, clear atmosphere, that gave elasticity to exercise—a bright, *warm* sun—so warm, that the gentlemen laid aside their overcoats for that day—and a cloudless sky introduced the year 1838. Would we could think it an omen of bright days during its course!" If the rule of contrasts between opposite sides of the Atlantic prevailed then which seems to govern the weather charts today, the aunt in question had probably, shawl-enveloped, been piling oak logs upon the hearth in chilly Brittany when her trembling fingers unfolded this cheerful communication. She sighed, no doubt, and shivered to herself: *Oh, qu'il fait doux en Amérique!* and thought that dear Emilie, after all, was not so badly off among the Redskins of the New World. Omens, alas, are plentiful enough for dark rather than for bright days in the course of 1939. Yet this letter-writer's pious wish may have contained more truth than all our prophecies of woe. Evil is loud but good works silently. With all our forebodings, there are a thousand indications that God's Providence will outnumber the worst of them with the surprises of His mercy.

DESPITE the professed hatred of dictatorship of the totalitarian kind within the stronghold of British democracy, no mean imitations are fondly nurtured within the six Counties of Northern Ireland in Orange Ulster. There is a sweeping drive just now among many northerners to end partition. To meet the situation, a series of anti-Partition meetings has been banned by the Belfast Government and every attempt to hold a protest meeting against this undemocratic action has been thwarted by the police. It was only by an Irish ruse, that recalls the antics of Michael Collins, they succeeded in holding a meeting in County Fermanagh. Called for one town and so publicized, it was held in another at the opposite end of the county. The presiding officer of the meeting stated that many Protestants, who for economic and other reasons would favor unity, are prevented by the oath-bound sectarian society known as the Orange Order. A member of the Northern Parliament, Cahir Healy, M.P., charged that the Craigavon Government, by its Special Powers Act is as great a menace to age-old rights as any Continental dictator. He denied the presence of constitutional government in the Six Counties where a new emergence of the Penal Laws is witnessed. These lawful meetings have evoked much thundering at the rebels and beating of the Lambeg Drums with restrictions and searches that recall similar activities at Berlin and Moscow.

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WELCOME is the news that the French pavilion at the New York World's Fair will "present a high type of entertainment" and that there will be no "streets of Paris and no frivolity." This assurance is provided by René Blum, brother of Léon Blum, former Premier of France. M. Blum arrived on December 21 to supervise the theatre, music and ballet programs planned for the French pavilion. If this is really the intention of the managers of the French pavilion, and if this intention is executed, it will be the very best publicity for France and her government. Nothing could better help to remove certain misconceptions concerning France of which the French complain as prevalent in the minds of the American public than to discover, to everybody's agreeable surprise, that one place, at least, to which visitors to the Fair could bring their families and their young people without any fear of the lewd and the vulgar would be the exhibit of the French pavilion. If reports as to some other prospective types of entertainment are to be credited, there will be ample opportunity at the World's Fair to display just such a contrast. Moreover, the French know accurately enough how to keep strictly within the bounds when they so desire. They have a vivid consciousness of the difference between "family" and gay bachelor entertainment. But will M. Blum have the wisdom and courage to carry out such an intention? There will be plenty of pressure to the contrary placed upon him by his Broadway colleagues. Though hopeful, we shall remain extremely skeptical until the actual results appear.



# A twelve-month survey OF PEACE AND CONFLICT THROUGH BOTH HEMISPHERES

JOHN LAFARGE, S.J.

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SO tremendous a drama was unrolled in Europe during the year 1938, that the events of its early months seem at the close of the year like remote history. This drama touched off such springs of alarm in the United States, that few are ignorant of the stunning blows dealt to the map of Europe by the absorption of Austria and the dismemberment of the Czechoslovak Republic.

The past year belonged to a great turning point in history when almost every day brought with it some new revelation of unsuspected weakness in quarters which heretofore had been considered impregnable, unsuspected strength where weakness had been taken for granted.

## *New Revelations in Europe*

The resignation, for instance, of General Beck, Chief of Staff of the German Army, in November served notice on the rest of the world that the last dykes were down before the flood of Nazi radical control in the Reich; for General Beck was known to be one of the last of Germany's influential figures who thought in terms intelligible to the rest of Europe. The strange fact that General Goering did not suffer Beck's successor to be barred from appointment by a widespread rumor of being a "non-Aryan," sufficiently indicated that the Reich's affairs—and the army's, to General Beck's anxiety—were now fully in the hands of ideologists, with whom personal will or mood was law.

The disastrous collapse of the Schuschnigg Government which followed the "terrible two hours" of the Reichskanzler's conversation with the Fuehrer revealed the frailty of all of Austria's supports, domestic and international; as did the culmination of that same process in Munich a few months later, when Czechoslovakia's President Benes, once one of the most powerful diplomats of Europe, discovered that the friendship of France and England, to the West, and of Russia's alleged super-diplomat, Litvinov, to the East, meant nothing when it came to accomplishment. But the fate of these two countries carved out of the old Austro-Hungarian Empire also revealed the profound wound which anti-clericalism and atheism had dealt to national unity at the time these forces

were in full swing. These sinister forces had been repudiated and, in part, crushed by Dollfuss and his successor; they had been repressed in a gradual and systematic turning by M. Benes to rapprochement with religion, in general, and the Catholic Church in particular. But in both instances the remedy was administered too late. The wound had been inflicted, and the Nazi-created turmoils forbade a healing which more peaceful conditions might have allowed.

The visit to France last July of the King and Queen of England revealed unexpected strength of international friendship. It showed that the French national sentiment was stronger than the elixir of the Popular Front; as was shown by the outcome of M. Daladier's subsequent conversations with the leaders of the French syndicates on the application of the Forty Hour's Law. But it also revealed, in a quiet way, the joint preoccupation of the great Western Powers with their helpless military situation in the face of the new German colossus of the air; and when the Fuehrer's speech at the Sportpalast on September 25 acquainted the world with a mixture of method and madness which did *not* reveal, and has never revealed, which line at any given moment it would expect to take, the way was clear for Mr. Chamberlain's flight to Berchtesgaden and the capitulation of Munich.

The news that week after week throughout the year 1938 filtered out from Soviet Russia concerning the incessant shooting of high officials of government and army laid bare more eloquently than any direct words the acute economic distress of the Stalin regime; as the infamous assaults upon the Jews of Germany reflect that regime's continued anxiety over the possibility of meeting expenses imposed upon the nation by their tremendous armament program. While the recent anti-Semitic laws in Italy are explained as a gesture to the other end of the Rome-Berlin axis, they, too, reflect in their own way anxiety over the progress of autarchy.

The power of irredentism as a political weapon—usually a two-edged sword—rose from the grave of forgetfulness: in Sudeten Germany; in the Italian agitation over Corsica and Tunis; in the emergence of the Ukraine as Hitler's arm toward the East; in Danzig early in the year and Memel of late.



But with all these gloom-inspiring revelations there were some manifestations of hope as well. The well-nigh miraculous recovery of the Holy Father this summer under the benign air of Castel Gandolfo revealed the complete triumph of spiritual power, aided by the Spirit from on high, over the heavy burdens of human mortality. A pledge of the maintenance, in an insane world, of the moral forces of the Church was afforded at the world Eucharistic Congress at Budapest. While the congress was strictly non-political and non-national in its character, it nevertheless laid a foundation for Catholic resistance to the waning forces of Communism and the waxing forces of Nazism in Central Europe; it lifted up the hearts of the people of Hungary and Poland and the Czech and the Slovak and the Yugoslav lands to higher hills than those upon which the politicians dwell, while it sobered minds and brought them again close to those simple realities of field and farm and town through which the unprotesting Danube flows, symbol of a great Christian restoration in Eastern Europe which millions are praying and working for in the nations of the West. Strangest of all, perhaps, in view of past irreconcilables, has been the reversal that the year's events brought in the relations of Ireland with the recalcitrant North; for the North is now dependent upon such economic favors as the Republic of Eire may choose to grant.

With the final crisis still to come in Spain; with the curtain raised upon such new actors and new rôles, the closing year peered forth into 1939 as into a year of mystery.

#### *New Problems in the Eastern World*

FROM the Eastern Hemisphere, Asia and Africa, the year 1938 brought a sombre message of experience. It closed in utter impotence to solve three of the most distressing problems of international relations the world has seen, which but a few years ago none thought would face us in our days. Once more, for the three-thousandth or more time in the Christian era, conflicting nations learned that war and armed strife settle nothing, breed new conflicts, and serve but to devastate the good earth that God has given to men. In the last week of June Arthur Bassett, chairman of the American Advisory Committee for China Famine Relief, declared that, in his estimation, 150,000,000 people had been affected by the war between China and Japan; a war all the more hideous and cruel because never formally declared, and waged for a largely economic issue, between peoples whom territorial location, economic interdependence, racial and cultural traditions should naturally unite in harmonious friendship. Yet in July Premier Konoye of Japan and Marshal Chiang Kai-shek of the Nanking Government in China each declared they would fight to a finish.

"That is the point in human destinies," wrote Winston Churchill in 1929, "to which all the glories and toils of men have at last led them. Death stands at attention, obedient." Locarno's mighty twin, as Churchill called it, the Washington Treaty of 1921 concerning the Far East, between France, Great

Britain and the United States, no longer stood like a "pyramid of peace." Rather, like a snowman in springtime, it had melted away under the hot blast of a conflict which obeyed no known rulers, which was waged on purely Eastern issues, yet was hideously envenomed by the clash of Western ideologies, influencing the sympathies and foreign alignments of the contestants.

That the whole world was not drawn into the war when nearly 1,000,000 Russians and Japanese stood facing one another we probably have to thank the armistice of August 11, arranged in haste by the Foreign Ministers of Soviet Russia and Japan, but a bare four hours after a communiqué had announced that the situation was growing dangerous. Still more than by any diplomatic devices war between Russia and Japan was staved off by the Soviet interior troubles with their Siberian army. In the meanwhile, war passed its iron heel not only over millions of human lives, but over all that civilization, industry and piety had constructed in the most populous and progressive regions of China. Christian missions, Protestant and Catholic alike, were ruthlessly wiped out; of homes, churches, schools, universities, hospitals nothing was left but the smoking ruins on the "scorched earth." Japan, too, felt the burden in a terrific pressure of the war machine upon her people. After a long triumphant procession on the part of Japan the year closed with the deadlock still continued. In the final weeks of December important Chinese victories were reported; and the vast, disorganized nation showed more cohesion and resourcefulness than their opponents had given them credit for. There may be some selfish comfort in the thought that the United States so far has not been drawn into this conflict; but there is a most unselfish certainty that our abstention contributes infinitely more to the peace of the world and to the termination of the war itself than would any participation therein.

If the wars of the Far East were appalling by their extent and devastation, the armed clashes in the Near East, the three-cornered contest in Palestine was unique by bringing the Jews into armed conflict with Islamism perplexing the British Government, while it raised a problem of national ownership and rivalry in the usage of land which has hardly been known since the days of the Canaanites.

After nearly three years of violent Arab resistance to the Jewish colonization of Palestine; after fierce battles such as took place in September between British troops and Arab recalcitrants, the problem of Palestine was no nearer to a solution; nor had the desperate plan of partition, already opposed in May of this year, found any better favor as the months rolled on. It was pronounced impossible by the Woodhead Commission in November. Conferences between Jews and Arabs were attempted while dissensions among the conferees themselves merely prolonged the crisis. The reduction in November by the British Government of the quota of immigration into Palestine came squarely up against a problem of the German refu-



gees, which now emerges as the third terrible impasse confronting the Eastern Hemisphere at the close of 1938.

The refugee problem spread from Europe, where the first refugees of Germany's oppressed, Austria and Czechoslovakia, no longer afforded protection, out to North and South America, on whose doors the unhappy victims of Old World conditions are beating; to Africa, where proposals were discussed for the colonization of Jewish refugees in the former German colonies of Tanganyika and Southwest Africa; to Asia, through the dispute concerning the Jewish homeland in Palestine. Amid all the clamor most impressive of all was the total silence, and the total silence of the rest of the world concerning that silence, of Soviet Russia, reputed home of democracy and racial liberty, concerning any proposal to afford the hospitality of its infinite extent and reputed resources to the Jewish refugees. In the meanwhile, the British policy of controlling empires through controlling Islam met with the greatest setback in its history. If left unsolved, the problems created by the Sino-Japanese war, by Palestine and by the refugees menacingly promise to bring to a catastrophic head the bitter rivalries which, even after the truce of Munich, are still dividing Europe.

#### *New Alignments in the Western World*

NEW alignments, and singular developments of old alignments, characterized the year 1938 in the Western Hemisphere. Bonds grew stronger, not weaker, between the United States and Canada, as President Roosevelt pledged his word that the United States would make common cause with Canada were our northern neighbor attacked from without, a pronouncement aimed to make impression abroad. But with Latin America to the south of us, our relations, in spite of attempts to clarify them, became more confused.

Most confused of all became our relations with Mexico among the Latin-American countries. Indeed, so acute was the contradiction between the different aspects of Mexico's behavior that they seemed to point to what many experienced observers agree will develop throughout the world, a union between political Communism and political Nazism and Fascism. Germany became a favored customer for Mexico's products. Despite appeals from Washington, the Mexican government refused payment for lands seized from Americans. Proposals for a sinking fund, for arbitration, were rejected; and in September the deal for the barter of oil with Germany's products was completed. The very principle of indemnity for confiscated American lands was attacked at the International Peace Conference held at that time in Mexico City, as a principle leading to war. In November, President Cárdenas ordered the final expropriation of 43,327 acres of American-owned land. At the close of the year Mexico in a deal with the Reich offered to barter \$17,000,000 worth of oil seized from British and American companies in return for German goods; but the Government, as was revealed by the

report of the Secretary for National Economy, ordered immediate payment for goods seized from Italians.

Yet with all the deference shown in practical matters to the Nazi state, the Latin American Labor Congress opened in Mexico City in September, delegates from fourteen countries present, with the full spate of Communist-inspired oratory. The Communist leader Lombardo Toledano was elected the first president of a newly formed Confederation of Workers of Latin America. C.I.O. President John L. Lewis, from the United States, was present with Edwin S. Smith of the National Labor Relations Board; and Mr. Lewis spoke to 50,000 Mexicans in connection with the meeting in Mexico City of the International Congress against War and Fascism. Fascism and Nazism were attacked in theory, for the sake of promoting totalitarianism at home; they were embraced in practice, for identical reasons.

One long and painful chapter in inter-American relations was closed when on July 30 Bolivia and Paraguay signed a treaty of peace ending the bloody Chaco warfare. Consummation of this treaty was a tribute to the principle underlying the League of Nations, in its conciliatory, rather than its mandatory capacity; yet but a week previous the ninth Latin-American nation, Venezuela, withdrew from the League.

The eighth Inter-American Conference, opened at Lima on December by President Oscar R. Benavides of Peru, held the world stage at the close of the year. While many fears were set at rest by the definiteness with which the United States, represented by the Secretary of State in person, renounced the last props of imperialism, particularly in the countries further to the north, the Congress brought to light conditions and attitudes which threatened a serious blow to North American prestige in the Southern continent. It revealed that certain nations, especially Argentina and Brazil, considered themselves culturally as well as economically more closely linked up, in many aspects, with Europe than with the United States. This attitude was underscored by Argentina's refusal to enter into the Pan-American pact against totalitarian states, proposed by Secretary Hull, coupled with the refusal to see an immediate threat of invasion from those sources. It revealed likewise the comparative ineffectiveness and lack of enterprise shown by American business in cultivating profitable economic relationships with the Latin countries, as compared with the thorough and ingratiating policies of European economic penetration. It revealed most of all that the trump card relied upon by powerful propaganda circles in the United States for lining up Pan-American solidarity, the unifying and strengthening in those countries of anti-religious and anti-clerical elements and movements, had but succeeded in arousing further suspicion of and opposition to United States influence. If the Lima conference left any message for the coming year 1939, it was that a totally new ground must be sought for a culturally and economically constructive union with the peoples of Latin America.



Through nineteen thirty-eight

# THE CATHOLIC CHURCH HAS BATTLED FOR CHRIST

THE EDITOR

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AS the year dwindles away to the last midnight of December, one remembers 1938 as a year of tumult and apprehension, of clangor and discord, of strife among nations and races and classes, of battle and hate. Through it all, the Catholic Church strove for justice and charity and peace, for sanity in thinking, for sanctity in living, for the supernatural as a guide over the natural, for the Faith and the morals of the Divine Redeemer, Jesus Christ.

As the first dawn of 1939 breaks through the morning blackness, one speculates about the coming twelvemonth. There will be no magic in the turn of a date from one year to another. The ferment that has been bubbling up so disastrously during the past few decades will spread and be more active in the next decade or two. The Catholic Church will be held firm by the roots planted by and in Jesus Christ. The certainty of this is not deduced from historical precedent; it is not conclusive that, because the Catholic Church has weathered all the violent storms that blasted it in all the centuries, therefore it will victoriously survive and quell the hurricanes of our times. The proof is a promise pledged by God; the gates of Hell will not and cannot prevail.

And so, recollecting and speculating, it is a great consolation to know, instinctively and naturally, through Revelation and supernaturally, that we are on the right side in the titanic struggles of this world and the other world, that there must be ultimate victory for the individual in the Church and the Church working through individuals. That knowledge is bracing, but it does not dull the sharp points of the week by week conflict, nor lessen the sadness over the current calamities. It does give meaning, however, to the vibrant energy that characterizes the life of the Church in these our days, and zest to those in whose keeping Christ has placed the Church of our generation.

## *The 269th Successor to St. Peter*

Our reality, and our symbol, is the Supreme Authority of Christ on earth. In any summary of the year that has just passed, even a review as brief and condensed as the present, the foreground figure must be His Holiness, Pope Pius XI. On May

31, he celebrated his eighty-first birthday; on December 20, his fifty-ninth anniversary as a priest; on October 28, his nineteenth year as a Bishop; and on February 12, his sixteenth year as Pope. Startling news sped around the globe on November 25. The Pope had suffered a heart attack; he was not expected to survive the night. A younger man than an octogenarian would have lain quiet and eased the weakened heart and recovered. But the Pope spurned the good advice of the doctors, refused to be invalided, canceled not even a bit of his scheduled work, and quickly recovered.

His vigor, he expended lavishly. Despite the fears of all the Vatican and the Universal Church about his health, he regularly gave public audiences, including discourses sometimes lengthy, and daily received officials and visitors in private audiences. His addresses, during this past year, seem to have been more direct and incisive commentaries on world affairs than those, even, of his younger years. He appealed five times over the international radio for peace in a troubled world: at Easter; at the closing of the International Eucharistic Congress at Budapest; at the Quebec and New Orleans National Eucharistic Congresses; and most impressively on September 29 when a European war seemed imminent. He offered himself, then, as a victim for peace. During the past year, in contrast to the preceding, he issued no Encyclicals though he intimated that he was preparing to address the Church shortly on nationalism and racism. These topics were evidently in his mind throughout the year, for they were stressed often in his addresses to the various groups of pilgrims.

## *Some Events of Major Interest*

The canonizations of 1938 increased the number of those raised to the altars by Pope Pius to thirty-four. On Easter Sunday, he proclaimed the saintliness of Andrew Bobola, the Jesuit martyred in Russia, of John Leonardi, confessor and founder of the Clerks Regular of the Mother of God, and of the professed lay-brother of the Franciscans, Salvador da Horta. Three women were solemnly declared beatified by him; on November 6, Maria Giuseppe, foundress of the Congregation of the



Daughters of Our Lady of Mercy; on November 13, Frances Xaveria Cabrini, foundress of the Missionary Sisters of the Sacred Heart; and on November 20, Maria Domenica Mazzarello, co-foundress of the Daughters of Mary, Help of Christians.

At the beginning of the year, the membership of the Sacred College of Cardinals numbered sixty-nine, one short of the traditional number. Death came for five, Cardinals Capotosti, Minoretti, Serafini, Laurenti and the beloved Archbishop of New York, Cardinal Hayes. Their places have not been filled, so that the present ratio is now thirty-five Italian Cardinals, mostly engaged in the Vatican service and congregations, and twenty-nine Cardinals of other nationalities.

Presently, there are 1,695 ecclesiastical jurisdictions in the Universal Church. Of these, fourteen are Patriarchates, 1,194 Bishoprics, and 487 Vicariates, Prefectures, etc. In the United States, there are now 112 Episcopal Sees, of which nineteen are of the rank of Archbishoprics. In February, Louisville, Ky., and in April, Newark, N. J., were raised to Archbishoprics, and four new dioceses were carved out, with Bishoprics named for Owensboro, Ky., Saginaw, Mich., Paterson and Camden, N. J.

In its position as a Temporal State, the Vatican has attached to it Ambassadors or Ministers from thirty-seven nations. The Holy See, either officially or unofficially is represented by Nuncios or Apostolic Delegates in sixty-two countries. The most notable appointment of the year was that of an Apostolic Delegate to Great Britain, Msgr. William Godfrey. Another significant nomination was that of Msgr. Gaetano Cicognani as Papal representative to Nationalist Spain.

Curiosity yearly attaches to the proceedings of the Sacred Roman Rota and of the Holy Office. The former Congregation rendered definitive decisions, during the past juridical year, on eighty matrimonial cases. Of the seventy-four appeals made for a declaration of nullity, an affirmative judgment was rendered in the case of thirty. The Holy Office issued, in February, a new edition of the Index of Forbidden Books. Additions included eight books by the Frenchman, Alfred Loisy, three by the Italian, Aloysia Piccareta, two German treatises by Raoul Francé and Gustav Mensching, respectively, and a New Testament dissertation by O. Lemairie.

The thirty-fourth in the succession of International Eucharistic Congresses assembled in Budapest of Hungary. Under the presidency of Cardinal Seregi, and with Cardinal Pacelli, Secretary of State for the Vatican, as the Legate of the Pope, seventeen Cardinals, nearly 300 Archbishops and Bishops, and some 400,000 clerical and lay pilgrims from forty countries spent the last few days of May in prayer and adoration. In Heroes Square, the seating accommodation for 130,000 people was scarcely adequate, so immense were the gatherings. The Regent of Hungary, Admiral Horthy, the Premier and members of the Government, whether Catholic or non-Catholic, joined with their countrymen and the pilgrims from abroad in the services. A shadow, however, was upon Budapest, as upon

Europe, that of the swastika. The Nazi paganism showed its hostility by refusing passports to the nationals of Greater Germany to visit Christ in Hungary.

But the civilized Governments of Canada and the United States cooperated and were most cordial to the First National Eucharistic Congress of Canada, held in old Quebec in June, and to the Eighth National Eucharistic Congress of the United States, assembled in ancient New Orleans in October. The two Congress cities were the holy places of the North American continent this year, and hundreds of thousand adorers of Christ, with their priests, Bishops and Cardinals solemnly proclaimed His reign.

An impression that grew with the advance of the year was that the American Bishops were making more vital and more decisive statements about national and ecclesiastical matters than in previous years. To attempt to record all of them within this short compass would be impossible, but one must be mentioned, that issued in conjunction with the golden jubilee celebration of the Catholic University in regard to a "Catholic crusade" for "true Christian democracy."

Of events of greatest national Catholic interest, we nominate the New Orleans Eucharistic Congress and the beatification of Mother Cabrini.

In the United States Catholic life throbbed, in congresses and conventions, in forums and discussion groups, in new organizations and those established, in a myriad of plans and projects. An observer notes feverish activities by groups, here and there, anywhere and everywhere; they would seem to need, however, correlation and synthesizing, as well as a comprehensive strategy. But the struggle of the Catholic Church against a hostile American environment and for the guardianship of its members must be as unceasing as it is militant. We mourn the lapses, unrecorded as they mostly are; but we hail the year's increase in Catholic population of nearly half a million over last year. Catholicism remains in the United States the dominant religious united front in the country.

#### *A Calendar of Conflict*

The Light that Christ came on earth to make shine over all nations and races was dimmed, or extinguished, in the realms controlled by the disciples of Lucifer. During the past year, from week to week, AMERICA has endeavored faithfully to report the tragic convulsions of atheism and paganism among peoples whose forefathers worshiped under the standard of Christ. In this summary, no more than a sad glance is possible.

The Nazi dictators have made clear by act and document that the Church of Christ must be annihilated in all the lands of Greater Germany. The method is bloodless, yet more ruthless than carnage. No discourse of Pope or Bishop, the shepherds of Germany, can be published, no news of the Eucharistic Congress was allowed, every slander and calumny against Christ and His Church is printed in the Nazi controlled press. The Catholic



youth organizations that held the boys and girls to God have, ninety-five per cent of them, been suppressed or absorbed. Religious schools are not closed, but no students dare attend them; and so they perish and fall into the paws of the pagan officials. Every diabolical means is used to debase the nuns, to slay them as white martyrs. No priest is safe from malice and imprisonment. Bishop Sproll was expelled from his diocese of Rottenburg, Cardinal von Faulhaber was violently attacked, the other prelates have been treated with abominable indignity. All ethical and moral matters are controlled by Nazi humanism.

The sad catalog might be continued indefinitely. It all amounts to this: systematically, progressively, irresistibly, with the most minute and most subtle strategy, the Nazi fanatics are attempting to cleave Christ and God and the immortal soul out of the boys and girls growing up in Germany, to create an impassable chasm that would separate the new Germany from the traditional Christian Germany, to build up a people composed of bodies endowed only with brutish instincts.

The Bishops and people of Germany, in their own words, are being forced into the condition of the early Christians of the catacombs. And the bravery of the early Christians oppressed by the old paganism is being enacted again. The religious life of the elder people is intensified; that of the stronger young people who refuse the blandishments of the controlling factions is being forged of new spiritual metals. Not in 1939, perhaps, and not for years to come may it be possible for the Church in Germany to rid itself of the incubus. But the Christ-followers in travail are the Christ-bearers of the future, and they must prevail.

Austria succumbed. Cardinal Innitzer and his fellow Bishops, at the time of the *Anschluss*, had not learned the lesson of the Pope and the German Bishops. They trusted in the promises of men of dishonor. They would be friends, in their simplicity; they were denuded. The Nazis scourged Austria. Schools again were absorbed, youth societies were paganized, religious teachers were shackled in their activities, the family and marriage and Christian ethics were de-Catholicized, Cardinal Innitzer was attacked in his person and his liberties, the Concordat and all commitments were swept away, and Austria of the ancient Catholic unity was being forced to revert to the era before Christ came on earth. 1938 was poison for Austria; 1939 will see further collapse; but there are years to come, and the Austrian Church united with the German Church will and must prevail. For Christ observes His pledges.

In Soviet Russia, the blight still afflicts the souls of the people. Covertly, the new seed is being planted, and here and there it grows. But the closed fist of the dictator still grips the vast land. The vestiges of Christ remain, however, and new apostles are rising up, in Russia and out of Russia, awaiting the day for the conquest. Meanwhile, though temporarily isolated from European affairs, the Soviet is not insulated. It is the infection center of the world. From it, the germs of godlessness crawl into the

nations of Europe and Asia and the two Americas.

This greatest of heresies, however, is failing among the Spanish races. With the Communist minority partially curbed in the minority area of Spain, and with the necessity of winning foreign adherents, especially British and American, for the pseudo-democracy of Barcelona and Madrid, the Loyalist Government is making eager protestations of religious liberty for the Catholic majority. The present state of Catholicism in Loyalist Spain amounts to a permission by the authorities for Mass to be celebrated in a not-too-public place, for a few priests to appear in the streets in their religious garbs at an occasional funeral, and for a discreet administration of the Sacraments. On the whole, religion and Catholicism have been saved in the Spanish peninsula by the blood of the martyrs and the fighting spirit of the crusaders.

For the present, likewise, the two or more decades of persecution in Mexico are apparently dwindling. The curbing legislation remains in force, but the officials and executives have not applied their coercive and plundering powers so exactly. The mind and the intent of the governing powers of Mexico remain anti-religious, and their program for the children continues to be godless. But Catholic Action, the authentic Catholic Action under the leadership of the Hierarchy and with a fervent co-operation of the laity is injecting the saving serums into the veins of the Mexican race. And then, there is the seminary at Montezuma, in New Mexico, founded by the joint efforts of the American and Mexican Hierarchies. Thirty-one young priests, trained and dedicated to the peaceful uplift of their countrymen, but trained especially for whatever persecutions may come, returned to their country this year, as apostles and martyrs, in the spirit of Father Miguel Pro whose cause, looking to beatification, was introduced this year.

### *The Conquest of the World*

Despite the stumbling blocks along the path of the Church, the missionaries of Christ surged forward among the peoples whose forefathers never knew of Christ. The reports from the various mission fields have been voluminous and most inspiring, even in China where war has unsettled the seething masses, and even in Japan where the war-fever is raging. From all parts of Africa, from Asia, from the islands of the Pacific, from Alaska and from South America, the missionaries recount the spread of the Light to the native peoples. And most encouraging is the vigorous effort to prepare chosen souls who will be the native clergy for their own.

The things of God move slowly. Eternity has had no beginning, and it will have no end, for it is not measured by time. Our reckonings are in years. Though we judge the year just gone as tumultuous, and the year to come as pregnant with apprehension, the year is a small fraction of a century and a minuscule in an era. As God, so God's Church moves slowly, but it moves inevitably forward with the omnipotence of Divinity.



# SOCIAL REFORM REQUIRES A RETURN TO CHRISTIANITY

Make the Encyclicals our guide in nineteen thirty-nine!

PAUL L. BLAKELY, S.J.

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AT a guild meeting held in New York a few days ago, the question was asked: "What, in your opinion, are the ten great social evils of the day?" The leader replied: "I do not know how many social evils might be cataloged by a diligent investigator. There may be ten or a hundred. But I feel that all are reducible to one; the practical rejection of Christianity by the modern world. I am led to this conclusion by the words of Leo XIII in his Encyclical *On the Condition of the Working Classes* in which, after referring to 'the misery and wretchedness pressing so heavily and unjustly at this moment on the vast majority of the working classes,' the Pontiff writes: 'If society is to be healed now, in no other way can it be healed save by a return to Christian life and Christian principles.' If we can do away with this fundamental social evil, the rejection of Christianity, all others will gradually disappear. If we can't do away with it, and do not try at least to lessen it by illustrating Christianity in our daily lives, and in our social and business contacts, then our best efforts in legislation will be like powdering a cancer, and pronouncing it cured."

The clergyman had little time for reflection before he gave that answer. But I think it will stand. Society's reform is conditioned on its return to Christian principles, and it is necessary to keep that fact in mind at this time when the legislative mills are rolling out their quotas of social enactments and decrees. Social legislation must rest upon a basis more factual than a vague desire to establish social justice.

The great Leo was the most practical of men. His Encyclical showed clearly that he understood the wretchedness of wage-earners everywhere, and its causes. He was thoroughly acquainted with the Marxist philosophy and the programs which had stemmed from it. It was obvious to him that the working classes, invited to find a remedy in them, would encounter nothing but disillusion and disappointment. On the other hand, he knew well that it was not possible to convert an employer who paid his workers starvation wages by sprinkling him with holy water, and that you cannot make a dishonest capitalist honorable by presenting him with a tract. Leo XIII was a truly pious man, but he was not a sentimental pietist. With Saint

Thomas, whom he quoted, he believed that a certain amount of comfort was necessary for the practice of virtue, and he had no patience with those pious folk who seemed to think that enough is done for the poor when we exhort them to bear their sufferings with patience.

The Pontiff had not formed his views on social problems after viewing the world from a sacristy window. His contact with the wage-earners had been long and intimate. He was not content to pray for them, and then leave them to their fate. His purpose was to give to the world a program which, adopted by employers and sustained, when necessary, by the authority of the state, would aid the worker by bringing about a better distribution of this world's goods. In the Encyclical of Leo XIII, then, supported by the Labor Encyclical of Pius XI, we find the program, not stated in detail but in governing principles, which every man who has at heart the welfare of the worker is trying to establish as a normal part of society.

## *Labor and the Gospel*

Leo called all classes in society and the authorities in the state to study the condition of the working classes. He vindicated the right of every man to hold as his own what he has honestly acquired, but he unfolded to a startled (and largely incredulous) world what looked like a new theory of property, but which was, substantially, taken from the Gospels.

Quoting from Saint Thomas, he taught that "man should not consider his outward possessions as his own, but as common to all, so as to share them without hesitation when others are in need. Whence the Apostle saith: "Command the rich of this world . . . to offer no stint, to apportion largely." It was the Pontiff's teaching that "whoever has received from the Divine bounty a large share of temporal blessings, whether they be external and corporeal, or gifts of the mind, has received them for the purpose of using them for the perfecting of his own nature, and, at the same time, that he may employ them, as the steward of God's providence, for the benefit of others." As to the rich, he warned them "to tremble at the threatenings of Jesus



Christ," and reminded them that "a most strict account must be given to the Supreme Judge for all we possess."

But the Pontiff did not stop at this point of exhortation. The labor union was suspected in those days, even in the United States. Partly because of unwise guidance, partly because some employers saw in it an association which threatened their unjust gains, it was very commonly looked upon as a Socialistic and even as an anti-Christian device. Leo boldly defended the right of workers everywhere to form unions freely for the protection, by every legitimate means, of their rights. He bade employers cooperate with these unions for collective bargaining, so that every worker might receive a family wage, and be safeguarded, physically and morally, in the place of his employment. The right to organize and the right to a living wage were, the Pontiff insisted, natural rights. The state could not destroy them, but was obliged to protect them.

The Pontiff realized that in many instances the state must intervene to protect workers against the greed and avarice of employers. But the state, said the Pope, must not undertake more, or proceed further, than is required "for the remedy of the evil or the removal of the mischief." It was the duty of the state to promote the welfare of all classes, and "rights must be religiously respected wherever they exist." Nevertheless, for the protection of the wage-earner the state should exhibit special solicitude.

When there is a question of defending the rights of individuals, the poor and the helpless have a claim to special consideration. The richer class have many ways of shielding themselves, and stand less in need of help from the state; whereas those who are badly off have no resources of their own to fall back on, and must chiefly depend upon the assistance of the state. It is for this reason that wage-earners, who are undoubtedly among the weak and necessitous, *should be specially cared for and protected by the government.*

The Pontiff feared no evil results from this "special consideration." "Let it not be feared that solicitude of this kind will be harmful to any interest; on the contrary, it will be to the advantage of all, for it cannot but be good for the commonwealth to shield from misery those on whom it so largely depends."

Leo had drawn up a call to action which included: (a), an outline of the duties of all owners of property, especially the rich; (b), a declaration of the rights of workers to form unions and to receive a living wage; (c), a statement of the duty of the civil authority to protect the wage-earner in the exercise of his rights. Would to God that his counsel had been heeded by the world! Would that it were heeded today!

But the sum of the Leonine social philosophy is that

... no practical solution of this question will be found apart from the intervention of religion and of the Church. ... We affirm without hesitation that all the striving of men will be in vain if they leave out the Church. It is the Church that insists, upon the authority of the Gospel, upon those teachings whereby the conflict can be brought to an end or, at

least, be rendered far less bitter. ... Those who rule the state should avail themselves of the laws and institutions of the country; masters and wealthy owners must be mindful of their duty; the poor, whose interests are at stake, should make every lawful and proper effort, *and since religion alone, as We have said at the beginning, can avail to destroy the evil at its root, all men should rest persuaded that the main thing needful is to return to real Christianity, apart from which all the plans and devices of the wisest will prove of little avail.*

### *A Year of Uneasiness*

Unfortunately, the plans and devices which we have been following for the last few years have been tried in a country in which there is no evidence of a return to Christianity. Apart from incompetent (or worse) administration of existing legislation, that is the reason why we are not much better off than we were in 1933. Unemployment has not greatly decreased, and the public debt has risen by nearly twenty billion dollars. Whether the legislation enacted under the present Administration has tended to shorten the depression or to prolong it, remains an open question not merely among partisans but among scholars.

No one, of course, questions the desirability of legislation for the regulation of the stock market, or for old-age and unemployment insurance. Here we have made a beginning, and experience will point the way to necessary changes. Nor is there question that the stated purposes of the Wagner Act, to bring about better understanding between employe and employer, and in particular to guarantee the right of workers to form their own unions and to bargain collectively, should be upheld. But the Wagner Act has not brought peace. Under it, according to President Green, of the A. F. of L., has arisen "the false and treacherous philosophy which sanctioned disregard of contractual obligations, sit-down strikes, mutiny on the high seas, destruction of private property, and even the capture of cities." The old war between capital and labor has been largely replaced by a new war between labor represented by the C.I.O. and labor represented by the A. F. of L.

The November elections revealed widespread uneasiness among the American people. If the President chooses to find in the results another "mandate," we may look for revision of much existing social and economic legislation, to the end that what is good may be perfected, and the weak or false elements may be eliminated. The new Congress will discuss and reject, free from the hampering delusion that every social measure which may be introduced by a member of the inner circle must be accepted as offered, and be put forever beyond the possibility of any change. If there is any field in which experience is the best guide, it is that of legislation intended to establish social justice.

But legislation alone cannot do that. It can help, but it cannot create, as religion can, a new spirit in man. Our real task, then, is to do what in us lies, to effect a "return to real Christianity, apart from which all the plans and devices of the wisest will prove of little avail."



## AS THE YEAR CLOSES

IS it mid-Victorian to make resolutions at the beginning of the New Year? Have New Year resolutions gone out with the novel in three volumes, the buggy ride on Sunday afternoon with all the family piled in somehow, the wax flowers under glass on the center table in the "parlor," the fringed Christmas cards, powered with mica that sparkled beautifully when viewed under the chandelier, tinkling with glass pendants, and good manners?

We incline to an affirmative answer. We Americans have our virtues. No less a spiritual authority than Pius XI has praised us for our willingness to give to every charitable work. Perhaps even the closest of us can claim some share in that praise. At least, we like to hear it, and perhaps to preen ourselves upon our virtue. But we also have our faults.

We know, of course, that God loves us. But sometimes we must wonder why He does. Now and then, in moments of enlightenment, we catch some glimpse of ourselves as we really are. Like the old woman in the nursery rhyme, we start up in fright. "Alack-a-day, can this be really I?" What Saint was it who wrote that she was horrified when God let her see something of the reality that was her soul? It sounds like Saint Teresa, who was not only a very great lady and a very great Saint, but a woman of most uncommon common sense.

If, after the bustle of Christmas, we give ourselves over to a meditation upon what we really are, as contrasted with what we like to think that we are, we shall grow in wisdom. That meditation is not easy. After the first five minutes, we recall, rather vaguely, that we have read somewhere that introspection is dangerous. It puffs us up. Then we glance at the table and see, let us say, a copy of this Review, which we must read at once to keep in the flow of current thought. After that, we wonder to what use we can put some of the presents showered upon us by kindly persons whose sense of fitness is under-developed—the ties, the socks, the tobacco which we do not smoke, the cigars which no one can smoke, and what not. It is then time for dinner. After all, we think, we might be worse.

Better start this meditation with a consideration of the fundamental law of life which is charity, which is love of God above all, and of our neighbor as ourselves. Do you bring your troubles home with you every night to frighten the children, and to depress your wife who, as you never remember, may have troubles of her own? If you are a mother, do you realize your responsibility to these little souls whom God has put in your care? If you are just an ordinary person, like most of us, can you lend a helping hand when you think you need it more than your neighbor, and smile when your head aches and your heart is low?

Never mind about those terrifying virtues of the Saints. Make a good meditation on the practice of the greatest of all virtues in the little things of life, and you will find plenty of matter for New Year resolutions.

## EDITOR

### THE DIES COMMITTEE

WE suggest that you lose no time in writing your Congressman to support the plan to continue the Dies Committee for the Investigation of anti-American Activities. One reason for this suggestion is that no committee has been so bitterly opposed by Communists and other reactionaries whose ideal is to set up another Soviet in the United States. Another is that the Committee has at last found itself, and is now ready to uncover the radicals, aliens and Americans, who have been plotting against constitutional government, and to draw up legislation to thwart them.

### PERSECUTION AND

THIS country as well as Europe "is confronted by a moral and spiritual crisis of the first order," arising out of disregard for the rights of minorities. Such is the conclusion of a report recently filed by a committee which has investigated conditions abroad. That same conclusion is the burden of a dozen similar reports made within the last three months. These generally end by condemning the cruelties of Hitler toward the Jews, and occasionally there is a mention in passing of Hitler's persecution of Catholics. But of persecution by Russia, Mexico, and the Barcelona Government, directed against Catholics, nothing is said.

This Review was among the first to point out that the principles on which the Nazi Government is founded were wholly incompatible with human decency. In this, it merely followed the example of Pius XI who recently said that the Nazi Government began by being un-Christian and has ended by being inhuman. But with the Pope, it seemed to us that barbarism was not peculiar to Germany. The one power which has protested the persecution of minorities wherever it is found, is the Roman Pontiff. While others have stopped at protests against particular instances, he alone has condemned persecution universally.

As to our American committees, their silence in regard to Spain, Mexico and Russia is not rooted in ignorance. On one occasion, after a convention had adopted resolutions sympathizing with the persecuted Jews in Germany, an attempt was made to add a similar resolution of



## REACTIONARY COMMUNISM

NO apology is necessary for this characterization of Communism as "reactionary." A reactionary is a half-baked thinker who holds that this country can be prosperous only under a government which binds the citizen fast by legislation. His theory is that a small group controlling a centralized government will know better than the people what is best for the people. That is the government which he and his kind have established in Russia and, under another formality, in Berlin, Mexico City and Barcelona. Fundamentally, it is a government based on the proposition that man has no rights.

## FALSE LIBERALISM

sympathy with persecuted Christians in Russia. The attempt drew a storm of protest, and the chairman did not even propose the addition. But if to deprive Jews of property in Germany is a crime, it is hardly less a crime to deprive a Christian of his life in Russia, Spain, or Mexico.

It is this unwillingness to face the facts honestly which makes us suspect that the purposes of many of these committees are not what they appear to be. Apart from all considerations which may be suggested by the Christian religion, no man who subscribes to the principles set forth in the Constitution of the United States can look unmoved upon the growth both here and abroad of disregard by governments for the rights of minorities. But how sincere is that "liberalism" which raises hands of horror over Hitler, and sees nothing to condemn in Mexico or Russia? Upon what principle is Hitler to be anathematized when Stalin is condoned or actually approved? If a movement which destroys the property of Jews in Germany is an abomination, how can we look with favor upon a Government which has slaughtered nearly 14,000 priests and nuns?

We heartily agree that the rise of the totalitarian state with its necessary policy of persecution creates "a moral and a spiritual crisis of the first order." But we further believe that the society which condemns persecution, except when Catholics are the sole victims, is neither "liberal," Christian, nor American, and that it is apt to foster the very evils which, ostensibly, it attacks.

## THE LIMA CONFERENCES

THAT the Conference at Lima would conclude with hosannas of praise for the United States was too much to expect. Our neighbors to the South have long memories, and if they occasionally misread the present temper and purposes of the American people, there is much in history which can excuse their dislike of everything that is American.

An Associated Press dispatch from Buenos Aires, published in the *New York Times* for December 18, places the most active center of this dislike in the Argentine Republic. According to the correspondent, campaigns are being actively promoted in the high schools and colleges of that country to rouse the young people to "the danger of Yankee imperialism." Placards were recently displayed on prominent street corners in Buenos Aires in which President Roosevelt's "good-neighbor policies" were alternately denounced as "a farce" and "a blind." Every effort is made to picture the United States as a nation of people whose chief purpose is the economic and political control of the countries in Central and in South America.

The correspondent apparently traces these movements to "Fascist" influences emanating from Mussolini and Hitler. The explanation is too easy. It may well be that both these dictators are at work in South America, but they are not the creators of the ill-feeling against the United States. At most, they are merely using an all but universal dislike which has existed for nearly a century. The story of our relations with Mexico, and of the plots which finally led to one of the most unjustified wars in history, is well known throughout the Latin-American countries. Told without disguises, it pictures the American people as a hard-fisted, tyrannical, Catholic-hating race who will stop at nothing to complete the plan of imperialism, adopted more than a century ago, which tore from Mexico a portion of her land equal in wealth and area to an empire. Nor have they forgotten the equally unjustified war which deprived Spain of Cuba, Puerto Rico and the Philippines, and bore our flag far out into the Pacific.

These tales taken from history would suffice as a basis for dislike of the United States and suspicion of any program offered by our Government. But the Latin Americans are not immersed in the history of the past.

In the relations of the United States with Mexico for the last two decades, they find confirmation of their fears. They know as well as any high official at Washington that the course of politics in Mexico is prescribed by the United States, and the results deepen Latin-American dislike of Americans and their Government. The Latin-American may persecute the Church with weapons borrowed from "puritanic" Yankees and Masons, and feel no compunction, but he flames with anger when he thinks that these same weapons are used by aliens to change his economic or political institutions, or even against the Church in his country.

In the United States, he sees a country which has



employed these weapons with considerable success in Mexico, at least to the extent that it has imposed a series of anti-Christian tyrants upon that unhappy country. While his devotion to the Church of which he is at least a titular member, may not be ardent, it is strong enough to make him suspicious of a Yankee influence which permits the destruction of churches and schools, and the murder of priests and Nuns. American students of Latin-American affairs are beginning to understand how much harm has been done by our policy in Mexico. As far as can be observed, nothing said or done by Secretary Hull at Lima indicates that he even suspects this greatest single cause of Latin-American dislike of the United States.

This suspicion, this deep-rooted dislike, will not be overcome by one conference, or by a series of conferences. Whatever his faults, the Latin-American is logical in his reasoning and, at least when the United States is in question, a stolid realist. He can see as well as his neighbor the cannon back of the groves in which we are cultivating olive-branches.

## THE FLOWING BOWL

THE flowing bowl may be regarded as the symbol of a social habit, or as a trade to be regulated for the common good. Viewed as a social habit, it can be affected only indirectly by law. Men who wish to drink will drink, regardless of law. Federal Prohibition, backed by the army and the navy, failed miserably.

But the traffic in alcoholic beverages can be regulated. It is not well regulated in this country, chiefly because it is treated not as a social problem, but as a source of revenue. Regulation often fails because enforcement is left to unintelligent or venal politicians, but that is only incidental. Even honest and intelligent officials cannot satisfactorily administer the laws in most of the States. Conditions are better, on the whole, than during the dark days of Prohibition, but that is faint praise.

According to the Gallup poll, intemperance has increased in the last few years. The poll shows no indication that the American people are inclined to try Prohibition again, but they do demand that existing legislation be made stricter. In connection with this demand, it is interesting to observe that the number of voters who think that Prohibition is the remedy, has risen from thirty-three per cent in 1936 to thirty-six per cent in 1938. This percentage will probably continue to rise unless the traffic in alcohol is properly regulated.

More important than legislation, it seems to us, is the teaching of temperance in the home and the school. Further, since intemperance is growing among the young, an effort to show the advantages of total abstinence should be made in our high schools and colleges. It is no handicap for a young man in a world that is full of temptations to be able to live without alcohol. No man has ever attributed his success in life to his familiarity with the flowing bowl.

## LORD AND SAVIOUR

IN his Epistle to the Hebrews, Saint Paul writes: "Wherefore it behooved him to be made like to his brethren," (ii, 17) and to the Galatians: "But when the fulness of time was come, God sent his Son, made of a woman, made under the law; that he might redeem them who were under the law." (iv, 4, 5) Reading these texts, we can see the reason why Our Divine Lord submitted to the ceremony described in the Gospel for tomorrow (Saint Luke, ii, 21), the Feast of the Circumcision.

Our Blessed Lord, as we know, wished to be made like unto us in all things, sin excepted. He was truly man, one of our race, our brother, for if Jesus born of Mary was not man, then our redemption has not been accomplished. Hence the life of Jesus of Nazareth was similar in externals to that of the good Jew, zealous for the proper observance of the law. In all matters not inconsistent with the mission given Him by His Father, Our Lord not only submitted to the law of Moses but also followed the customs of the people among whom He lived. Later, when He began His public life, this fact was cited to show that he had never been prepared to teach, and that, consequently, He was not fitted for that high office. Those who had known Him at Nazareth regarded Him simply as the son of Joseph the carpenter. "Whence therefore hath he all these things?" the neighbors asked when Jesus taught in the synagogues. "And they were scandalized in his regard." (Mathew, xiii, 56, 57)

What was true of Our Lord was true also in its degree of Joseph and Mary. Had the little Child born at Bethlehem not been presented for the ceremony in accordance with the covenant with Abraham (Gen. xvii, 12) the omission might have given rise to unfavorable comment. As a rule, the occasion was marked by a family feast, but we do not read of this in connection with the Christ Child, probably because Joseph and Mary were still at Bethlehem, and not in their home. But Jesus, Who throughout His blessed days upon earth was to do the Will of His Father, begins by submitting to this ceremony first performed by the command of God in the days of the patriarch Abraham. On this occasion He was given His Name, "Jesus which was called by the angel before he was conceived in the womb." The Holy Name expresses His Divine mission perfectly, for its meaning is, "Lord, the Saviour."

As we meditate upon the Gospel for the Feast, may we be filled with its spirit. God gives us the beginning of another year, but many who read these lines, and perhaps he who transcribes them, will tomorrow celebrate the Feast for the last time. Whether we live or whether we die, is not important, but that we live and die in the Lord Jesus in Whose Name alone we can be saved, alone is important. Our lives may be prolonged, or they may end very soon, but when we seek to know God's Holy Will and to fulfil it perfectly, then we shall ever be ready to meet Him Who if He is the Judge of the living and the dead, is first of all Our Merciful Lord and Saviour.



# CHRONICLE

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**THE ADMINISTRATION.** The Government's Export-Import Bank extended credits for \$25,000,000 to China. This was viewed as a slightly disguised commercial loan. The fact that Great Britain also announced credits for the Chinese gave rise to a belief that the United States and Britain were acting together in throwing help to China against Japan. Japanese papers called the United States a tool of Britain. Later, Secretary Morgenthau announced that China would be permitted to obtain credit against gold held in this country, for a further period beyond December 31, 1938, the date arranged for in the agreement of July 9, 1937. Mr. Morgenthau denied that the extension of the credit arrangement violated "the spirit of the Neutrality Act." He inquired: "Who's at war? We're simply extending credit to a friendly nation." . . . In Tokyo, Foreign Minister Hachiro Arita sharply criticized the financial aid tendered by the United States to China. . . . In his annual report on the Department of Agriculture, Secretary Wallace declared "well-conceived national programs" were necessary to get agriculture "back on a business footing." . . . The United States Government agreed to sell 3,000,000 bushels of surplus wheat, at a nominal cost, to the American Red Cross for distribution in Spain.

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**WASHINGTON.** Senator Holt of West Virginia announced he would introduce an anti-third-term resolution in the Senate. . . . By a two-to-one vote, the Senate in 1928 passed the La Follette anti-third-term resolution at the time President Coolidge was being described as desiring a third term. . . . Vice-President Garner was represented as opposing any third-term movement. . . . On a charge of violating the Sherman Anti-Trust Act, the American Medical Association and some of the nation's leading physicians were indicted by a grand jury in the District of Columbia. The Government contended that organized medicine had blocked group medical movements, such as the Group Health Association, Inc., a medical cooperative of Government workers living in Washington. . . . A recommendation to include a larger part of the population in the old-age insurance of the Social Security Act was submitted by the Advisory Council on Social Security. About 42,000,000 persons are now covered by the Act. If the Council's recommendations are passed by Congress, 14,800,000 more individuals will come under the provisions of the Act. . . . Hungary made a part payment on its post-war relief debt. Finland paid her debt. From Great Britain, France, Italy, and other defaulting nations, nothing was received. Acting Controller General, Richard N. Elliott informed Secretary Wallace that the \$3,000,000 loaned for the con-

struction and operation of hosiery mills on homestead projects of the Farm Security Administration were not authorized by law and were "in competition with private industry."

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**AT HOME.** Senator O'Mahoney, Chairman of the Temporary National Economic Committee, reported on the Committee's investigation into the patent situation in the glass container industry. In his summary of the evidence presented, he said: "Here is an industry in which competition is substantially affected by patent control . . . where the method of employing patents has resulted in a sort of private NRA." . . . In Los Angeles, the Federal grand jury indicted two men charged with forwarding to Soviet Russia naval intelligence reports on American national defense. One of the men was Mikhail Gorin, manager of the Soviet Travel Bureau, Intourist, Inc. The grand jury heard witnesses testify that Intourist, Inc. was supported by the Russian Government, that Moscow sometimes paid the expenses of American tourists in Russia in return for information. . . . The A. F. of L. and C.I.O. joined in a fight on the anti-labor initiative law recently approved by Oregon voters. Both organizations maintain that the initiative practically makes labor unions illegal in Oregon. They requested the Social Security Board not to certify the Oregon Unemployment Compensation Act, arguing that the initiative had deprived Oregon of the right to Federal grants under the Social Security Act. . . . Frank E. Mason, vice president of the National Broadcasting Company, told the Federal Communications Commission that the United States was sending more radio broadcasts through South America than any other country. The National Broadcasting Company alone is broadcasting more programs to Latin-America than Germany, Italy or Japan, he showed. . . . Referring to the President and his leaders in Congress, Texas' Representative Dies declared: "I want them to tell the American people where they stand on this issue (continuance of the Committee on un-American Activities). I don't want any Corcorans and Cohens slipping around the Capitol and inserting the stiletto from the rear." In a radio address, Congressman Dies warned farmers to look for attempts by the Communist party to organize and control a National Farmer-Labor party. He declared: "some Communists hold key positions in Federal agencies and projects," pointed to the activities of Communists in the recruiting of soldiers for the Spanish Loyalists. . . . In New York, 2,000 people picketed radio station WMCA in protest against its action with regard to Father Coughlin. Acting Secretary of State Sumner Welles refused to consider Germany's protests against the "insulting and vulgar utterances" of Secretary Ickes.



LIMA. The eighth Pan-American conference sidestepped the Spanish issue, when the steering committee shelved a proposal that American nations offer mediation in the Spanish war. . . . Consideration of the formation of an American League of Nations was postponed to the next conference, five years away. . . . The delegates voted it was not advisable for the American Republics to sign any new agreement concerning the definition of "aggressor" or the application of sanctions. The question of protection for foreign investors in Latin America was also put forward five years.

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CHINA-JAPAN. Japanese Foreign Minister, Hachiro Arita, characterized the financial assistance given to China by the United States as a "regrettable act." He described it as "dangerous." Tokyo hinted there might be retaliation against nations who help Chiang Kai-shek's regime. . . . The Japanese established a new puppet Government in Canton. Manned by Chinese, controlled by Japan, it will be known as the Kwangtung Provincial Government.

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GERMANY. Addressing road workers, Chancellor Hitler revealed Germany had reached the limit of her food production, that consumption would have to be adjusted accordingly. . . . German foreign trade showed a drop of eight per cent for November. . . . Nazis confiscated property belonging to the Catholic Young Men's League in the diocese of Limburg. . . . To a German demand that the United States apologize for a speech offensive to the Reich, Washington replied with a refusal. . . . Various Nazi cultural departments issued instructions on how to observe Christmas in Nazi fashion. "Under National Socialism," said one set of instructions, "Yule has regained its ancient traditional character of Winter solstice rejoicings. Our Germanic forefathers celebrated Yule, which is older than Christ and which Christendom borrowed from the Germanic prototype." Ancient Teuton Yule rites were resurrected and Winter solstice ceremonies performed throughout the Reich.

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SPAIN. On November 26, 1931, the Spanish Cortes deprived former King Alfonso of all his Spanish rights. The Nationalist Government headed by General Franco gave back to the former ruler full rights of Spanish citizenship and personal property rights. . . . The Loyalist Government condemned 200 to death as spies and traitors, 200 others to prison.

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GREAT BRITAIN. The British Government disclosed it would spend 20,000,000 pounds to reinforce homes and other buildings against enemy air raids. Steel sheets will be inserted between first floors and basements. Public shelters against enemy bombs will be erected. . . . Prime Minister Chamberlain was awarded a vote of confidence in

the House of Commons, following his defense of his foreign policy. Referring to Germans, he declared: "There is no desire to hamper their development or to cramp their tremendous vitality." He added: "I am still waiting for a sign from those who speak for the German people" that they want peace. Defending the Munich pact, Mr. Chamberlain disclosed the alternative was war with Germany, Italy and Japan. . . . Dr. Hjalmar Schacht, Reichsbank president, visiting London, submitted a plan for the emigration of Jews from Germany, dependent, it was reported, on other Government's helping finance the migration by taking more German exports. . . . In the House of Commons, Sir Henry Page Croft, Conservative, declared 125 aviation pilots from Russia had landed in Loyalist Spain during November and December. . . . The Duchess of Atholl, supporter of the Reds in Spain and Moscow, was defeated for re-election to Parliament.

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ITALY. Secretary General, Achille Starace, commanded all Fascisti to withdraw from the Franco-Italian Veterans Union, and the Franco-Italian Parliamentary Group. The two organizations exist for the purpose of developing Italian-French amity. . . . The Government forbade members of the Italian writers' organization to serve as correspondents for foreign papers. . . . Italy officially informed the French Government that she no longer considers the agreement of 1935 for the settling of Franco-Italian disputes as legitimate. Italy was said to be pressing for fulfillment of the promises made her by the Allies in 1915.

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FOOTNOTES. Dr. Philipp Etter was raised to the Presidency of the Swiss Confederation for 1939. . . . In the French Chamber of Deputies, Foreign Minister Georges Bonnet again declared France would never yield any territory to Italy. . . . In Russia, two Red army doctors were executed charged with espionage for foreign Governments. The Moscow Government decreed that every worker must have a specially prepared book in which is noted full information concerning him and his record as a worker. He must have the book in order to be employed. The new system is designed to improve labor discipline. A Communist paper in Erivan, capital of the Soviet Armenian Republic, reported that there never has been a better year for godlessness in that part of Soviet Russia. . . . Poland warned Czechoslovakia against encouraging anti-Polish activities by Ukrainians. Socialists increased their number of seats in the fifty-two municipal elections. . . . In Ecuador the army forced President Mosquera Narvaez to accept conditions for the election of a new Congress. The Congress will elect a successor to Dr. Narvaez. . . . Pope Pius, observing the fifty-ninth anniversary of his ordination, celebrated Mass in his private chapel. The Pope addressed the Pontifical Academy of Science in the Vatican. When a bolt of lightning struck the Vatican, the Pope remained tranquil.



# CORRESPONDENCE

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## SHORT TOGAS

EDITOR: A copy of your Review (December 10) has been received and I note with interest your editorial regarding the short-term Senators.

I do not quite follow the logic of your reasoning, since you apparently advocate that New York should have elected Mr. Mead to fill the two-months term and yet apparently your article advocates it would be economy to have left it unfilled.

That position would no doubt be logical were a Senator's duties confined to a session, but unless you may have served in this position you possibly do not realize that every minute of one's time is filled attending to departmental matters, whether there is a session or not; and that were the position not filled, in many States it would necessitate the expense of a special election to name the incumbent should a special session be called. The expense to the Government is identical whether the same person is named for the short and the long term, or a different person, and in my particular State (South Dakota) it is illegal for a person's name to appear twice upon the ballot, so that the law would require amendment should a person be named for both positions.

I knew you would be glad to have these additional facts and if there is any additional information I can secure for you while acting for my State here, I will be very glad to do so.

Washington, D. C.

GLADYS PYLE  
United States Senator

EDITOR: In view of your recent rather caustic comment anent the appointment of Senator Thomas Storke to fill the unexpired term of Mr. McAdoo, I wish to state that through Senator Storke's efforts three benefits have recently accrued to the million-dollar Santa Barbara State College project: 1. an increase of \$300,000 by WPA; 2. an arrangement by which only resident labor would be employed and at prevailing wages; 3. work to start in February.

Your commentator argued that while the newly appointed Senator might receive prestige and a comfortable salary, the people would receive "absolutely nothing." Most Santa Barbarans disagree.

Santa Barbara, Calif.

RICHARD J. FITZMAURICE

## HITLER'S NEW ALLIES

EDITOR: Leo H. Lehmann's series of articles is not the first attack upon the Catholic Church in which the *New Republic* has voiced its Catholic-hating opinion. It is a Catholic-hating campaign worse by far than the notorious Red-baiting tactics

used by the capitalists, and far more harmful, inasmuch as this hatred is directed at the largest and strongest religious body in the United States and one which threatens the very foundations of religious freedom.

Like the reactionaries and Tories who see a Red in every liberal, the *New Republic*, using the same logic, sees a Fascist in every Conservative. As in the case of the capitalist press, which classifies all who are not reactionaries as Reds, the editors of the *New Republic* are placing themselves in the same category by projecting the theory that all those who are not liberals are Fascists.

This tendency of linking the Catholic Church with Fascism is probably the most prejudiced bit of Catholic-hating propaganda to come into print in years. It is the same doctrine of hatred spread about by the Nazis prior to the persecution of the Jews in Germany. The *New Republic* is decidedly not "reluctant to open up this subject at all"; because its continued hatred-attack on the Church dates back far enough to show these hate-wedges were inserted in the tree of religious liberty to split open the freedom of religious worship.

Stamford, Conn.

VICTOR LUCCI

## SUAREZ

EDITOR: A letter from Edward F. Groden in *AMERICA* (November 19) renews interest in a very worthy project—namely, the English translation of some of the classics of Scholastic philosophy. And I am sure that most of us who have given serious thought to this undertaking will agree with your correspondent that at a casual glance the failure to provide suitable translations seems to be carelessness attributable to the many lay and clerical scholars who might have filled the present gap. But only at a casual glance; for let me call attention to a few items involved in the undertaking which render it formidable—not to say impossible.

Consider one of the works singled out in the letter—viz., the *De Legibus* of Francis Suarez, S.J. A careful, though not minute, count shows this opus to contain 875,000 Latin words, which means an even greater number when done into English. Who will finance the publication of such a huge work? Who will finance the support of a scholar (whether clerical or lay) while he devotes several years exclusively to this work? For the work involves not merely the changing of ordinary Latin words into ordinary English terms, but also the finding of English equivalents for legal concepts no longer alive, verifying the thousands upon thousands of references, inserting cross-references, compiling an index, and preparing the copy for a publisher.



It may be said, and truthfully, that much of *De Legibus* is no longer worth republishing, but your correspondent is not satisfied with partial translations. Because of limited sale the price of the finished work would be rather high, but he does not thoroughly approve of translations "with a large price attached." Hence we are driven to the hope that some organization with large funds at its command will assume the burden, but I know of no such organization among Catholics. Recently, however, I have heard (from second-hand sources) that the Carnegie Endowment for International Peace will soon issue parts of *De Legibus* in English. Whether this is true, I cannot say. This translation would undoubtedly comprise the parts of importance for international relations, but still it would be far from complete. On the other hand, there is no doubt that it would do much to give scholars an insight into the political theory of Suarez.

St. Louis, Mo.

S. J. RUEVE, S.J.

EDITOR: Please record a hearty second to the suggestion of Mr. Groden that translators get busy on Suarez and Bellarmine. My own experience in this regard seems to be similar to Mr. Groden's, as I sought translations for about two years before giving up the search on advice of a Jesuit librarian.

Chicago, Ill.

J. C. HALLAHAN

EDITOR: Mr. Groden, your correspondent in the issue of November 19, will be pleased to learn that an English translation of the *De Legibus* of Suarez has been made by the Rev. Henry Davis, S.J. It should appear shortly, as a publication of the Carnegie Foundation for International Peace.

Oxford, England

R. C. H.

## JEW AND CATHOLIC

EDITOR: It is very easy to pick out a quotation here and there, which on the surface is condemnatory, and from it conclude that Jewry is pro-Communist. That is the method which the Know-Nothings, A.P.A., Guardians Of Liberty have used to try and prove that Catholics are un-American.

One of those misleading quotations was presented in AMERICA (November 26) in this *Correspondence* column. An uproar took place at a St. Louis assembly of Jews when a resolution was presented to condemn Communism. There does not appear to be any warrant for concluding from failure to adopt it that "the Jew inevitably aligns himself with Communism." That uproar may have been because the Hadassah, having met to carry out its objective (furthering Zionism, improving the condition of fellow-Jews in Palestine), became impatient (as Jews often do at meetings) at the presentation of a matter that was foreign to the object of the gathering.

Here are two recent incidents that balance Jews on the anti-Communist side of the battle against the "brutalitarian" propaganda of the Stalinists. At the Cleveland Convention of the American

League Against War and Fascism, Rabbi Brickner (so the *Universe-Bulletin* said) created an uproar when he openly demanded of the delegates that they change the name of the organization of the Rev. Harry Ward and his fellow Reds to American League Against War, Communism and Fascism.

The second incident was a joy. It was the stand taken by the Jewish candidate of the Democratic party of New York State during the recent campaign. Upon learning that the Communist party had withdrawn its candidate in his favor, Governor Lehman said this: "I wish to advise you that I am unwilling to accept the endorsement or support of the Communist party or of its members. . . . I have on countless occasions publicly expressed my complete opposition to the principles and theories of Communism and of all other forms of dictatorship. I want no Communist votes." No candidate for public office in any part of the world has so bravely and unequivocally (as a cartoonist said) "kicked the Communist in the pants."

Let us have more pro-Catholicism and less anti-Judaism. A little more self-examination is needed to find out why the Catholic laity cannot be rallied for the cause of Christ. Let us find out why a relatively small group of Communists can fill Madison Square Garden to its fullest capacity on half a dozen occasions in the interest of Communist Spain, while a large group of able leaders, with considerable publicity, and a pageant most striking, could not fill the Garden on one occasion in the interest of their persecuted fellow-Catholics.

Boston, Mass.

DAVID GOLDSTEIN

## BLINDFOLDED JUSTICE

EDITOR: Your brief editorial, *What Is a "Life Sentence,"* deserves careful reading and considered comment. Primarily it points to a fundamental defect in judicial procedure, although, of course, other points are convincingly made.

If a savage like the young man you refer to, guilty of three outrageous murders can get away with it and escape the chair, of what earthly, or any other, use is the chair? And the young savage in question actually does get away with it, by the legal subterfuge of pleading guilty to a lesser crime. This plea, strange to say, was accepted by the court. Thereby justice was truly blindfolded, in the more insidious sense of the term, and the worst that the presiding judge can now do is to sentence the traversor to an "indeterminate" period of rather pleasant exile in one of New York's crowded prisons. Doubtless, the young savage's sneering prophecy will materialize. Let us hope that such will not be the outcome.

It would be interesting to know what the estimable warden of Sing Sing sincerely thinks about the case. He knows, as well as I do, that penal discipline, obtaining in our prisons now-a-days, does anything but rehabilitate criminals. Hence, maybe, in not many more than a few years, Irwin may again be out and plying his nefarious trade.

Baltimore, Md.

JOSEPH J. AYD, S.J.



# LITERATURE AND ARTS

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## CATHOLIC LITERATURE IS DOING QUITE WELL, THANK YOU

LEONARD FEENEY, S.J.

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THAT there has been an intense Catholic Literary Revival in the past decade, no one will deny. Father Calvert Alexander has written an extremely interesting book on that subject alone.

The strange thing about the Catholic Revival is that the writers who were chiefly responsible for it are not today part of it in the strict sense. Chesterton, who was a large factor in the resurgence of Catholic letters, is not, to my mind, a "Modern Catholic Writer." There is completely nothing "Post-War" in him. He is a man who had gone back and re-enjoyed the whole early and late Victorian scene in the fashion in which the Victorians themselves would have enjoyed it, had they not been Victorians. It is strange, is it not, never to have seen a single contribution by him in that most modern of Catholic journals, the *Colosseum*? The *Colosseum* editors (an intensely humorless group by the way, though they can and have offered their excuses for this lack), have said equivalently: "Oh this Chesterton is a grand and great man. We would travel any distance to a tavern in order to enjoy with him a good glass of beer. But he is not of our time, our temper, our seriousness, our nervousness. Let us take T. S. Eliot and D. H. Lawrence as points of discussion, and build up, if we can, *Le Nouveau Moyen Age* which is bound to come in Christendom when it has been cleared of its Stalins and Hitlers!"

And yet, even in the case of the *Colosseum*, I am sure that the philosophizings and fables of Chesterton were in a large degree responsible for the beginnings of its writers. The fact that a man of Chesterton's genius and versatility could take to Catholicism with almost infantile trust, right in the midst of an age of no certitudes, impressed them profoundly, however little they adopted him as their own.

The case of Sigrid Undset is even more peculiar, but similar. As a "modern novelist," Sigrid Undset is to my mind a mediocre performer. She is a medievalist, pure and simple. She should have stayed with her Vikings, concerning whom she has achieved stories of such gigantic brilliance that they will live as long as the world.

Sigrid Undset, however, gave the Catholic Literary Revival a tremendous impetus. But this, less by her themes than by her authority. If such a colossal thinker believes in the Infallibility of the Pope, the Divine Maternity of Mary, the Real Presence in the Blessed Sacrament, "so," thought many, "perhaps, ought we."

Christopher Dawson is a writer who seems to stay more than any other on both the pre- and post-War side. His intuitions for ancient realities are excellent, yet he retains a fine modern sense. This same writer who can handle that presumably unmanageable thing: "pre-history," is an inveterate devourer, so I am told, of the frivolities of P. G. Wodehouse.

Then comes plump right into the midst of the modern scene, like a comet which veered off into space in 1889 and has at last landed, Gerard Manley Hopkins, as remarkable as a priest as he was as a poet, and whom the moderns are dissecting and devouring like nothing at all. What sort of "modern" shall we call him? Yet, he too plays a part in the new birth of Catholic letters.

I think it is a pity that we did not have more good philosophers ready on the scene when the Catholic Revival started. We had, of course, Maritain. But must one be a strict Thomist to think or to settle any problem? Is there no place in our day for Suarez? We had, of course, Watkin. We had several others. But there should have been, as we say in football, "enough to make a line." Because the philosophers are the ones who "clear out" for the poets and creative artists, and enable them to make the necessary yardage.

As the year comes to a turn we feel bound to pay a tribute to our Catholic bookshops here in America. I do not know the figures, but I know their number is increasing. The start in such things is rather dismal. It takes a terribly long time to catch on, and the work is as much apostolic as remunerative. But little by little a net-work of Catholic bookshops is spreading through the land (each usually presided over by a young lady who is the farthest thing in the world away from a high-powered salesman, and one usually who wears a Mary



medal around her neck) and Catholics are becoming accustomed to having a bookshop and lending library in their own community to which they can go in all literary and devotional emergencies.

An excellent place to establish a Catholic bookshop seems to be in the neighborhood of a large university. There is one at Harvard, one at the University of Wisconsin. Young sophomores, who would never think of going to a general library and asking for a particular Catholic book, seem to enjoy going into a Catholic shop and looking over a list of names like Knox, Gilson, Claudel, Fanfani, Belloc, Mauriac, Coudenhove, Jammes, Lunn, Martindale, *et al.*, *et al.*, and occasionally picking down a book to see what is being offered in Catholic thought by way of panacea for our universal ills.

Then there is our tribute, yearly to be paid, to the Catholic Book Club, The Spiritual Book Associates, the Pro Parvulis Book Club, the Catholic Poetry Society's *Spirit*, and other organizations, too, if we had space.

In the field of strictly American Catholic Letters there seems to be no abeyance of productivity. Let us begin, as is proper, with the ladies. Agnes Repplier (almost with the iron fortitude of the old grandmother in Mazo de la Roche's novels) seems to be even clearer-minded than ever. Katherine Brégy continues to charm with her essays and poems. The White sisters, Helen and Olive, are assiduously at work. Elizabeth Jordan is as industrious as in her Hearst newspaper days. Ethel Cook Eliot is strangely silent, but will return with even greater power, I believe. A young girl named Mary Perkins nearly stole the show this past year with her Catholic version of "Emily Post" entitled *At Your Ease in the Catholic Church*. AMERICA was proud this past year in inducing the unusually gifted Cornelia Craigie to burst twice into prose. Our nuns continue to sing with ever increasing excellence: Sisters Eleanore, Madeleva, Maris Stella, Ignatius, Eulalia, Paulinus, Miriam, and many another rose-like name. And Wilfrid Meynell wrote all the way from England to find out who was Sister Rita Agnes, author of *I Knew a Young Nun*, a poem which appeared on our poetry page, and he added "She must be a lovely person." Sister Mary James has a new book, *Poets at Prayer*. Allied to Catholic woman-writers in point of gentleness I think the novelists Rachel Field and Agnes Sligh Turnbull deserved to be mentioned.

As for the men: they carry on not so badly. Not enough praise is given, I think, to such writers as Father Gillis, Patrick Scanlan, John B. Donahue, Brother Leo, Father Lord, Father Blakely, *et al.*, who by reason of the complete devotion they have given to the hard, hack-work of Catholic journalism cannot, as often as we would like, indulge in the luxury of writing a book.

Theodore Maynard has done an excellent job in the writing of his life. Daniel Sargent is sunning himself in New Mexico, preparing a very important book. Father Garraghan is receiving high praise for his three-volume biography of the Jesuits in the Middle West, Father Barrett for his verse, *Mint By Night*, Father Connolly for his edition of Pat-

more. Father Talbot's *A Saint Among Savages* has already been translated into French and almost finished in Italian. Father Feeney's *Elizabeth Seton, An American Woman* has at least a very beautiful format. And they say Philip Barry has written a play *Here Come the Clowns*, which puzzles both Catholics and non-Catholics on Broadway, but has set both classes thinking terrifically. At least this play may be the harbinger of others to come from native Catholic authors.

William Thomas Walsh can never be sufficiently praised for his brilliant *Philip II of Spain*, but a strange fate happened to that book which I cannot quite sufficiently account for. After receiving two or three most laudatory reviews in New York papers, the book (save for Catholic publications) was suddenly hushed throughout the rest of the country. I do not say completely "hushed," but certainly not accorded any of the encomiums which the value and importance of the book deserve. There must be some reason behind all this. Could it possibly be the same reason that caused the quenching of Father Coughlin on the radio?

A very good way of making a survey of what is likely to happen in the field of Catholic Letters in the next few years, is to make a survey of our college magazines, particularly attractive at Christmas. Nearly all the important ones come to our desk, and, times without number, I have been struck by some piece or poem appearing in them clearly stamped with excellence. Catholic college magazines are fully three hundred per cent better than they were a few years ago. They have gone over into the field of book reviews, drama, art, music criticism, etc. Our own Thomas J. Fitzmorris, whom I consider the best movie critic writing, stepped right out of the pages of a Catholic college magazine and into his familiar place in this Review, beside the cherished Parader.

A group of Catholic students wrote recently asking if Catholic college graduates stood a good chance of succeeding in the field of journalism.

As newspaper reporters, yes. I have heard it said in several quarters that the majority of newspaper reporters are Catholics. As feature writers, unless it be in the field of humor or sport, very much less so. Because practically all our papers are controlled by non-Catholics, and in the field of feature writing or editorial comment any militant Catholic opinion would be quickly squelched.

Are journalists well paid? The syndicated feature writers are. The reporters on the larger Metropolitan dailies I believe are, too. Most of the others whom I have met are poorly paid.

These are only odds and ends, and I have forgotten many names, just as one forgets some dearest friends in the matter of Christmas cards. But never mind, one can always remember to send them a card next season.

By way of a last paragraph it occurs to me to mention that Catholic books have a remarkable quality of permanence. They are not one-season affairs. They keep on selling from year to year. A very large number of Catholic books published five or six years ago are selling as hotly as ever.



# BOOKS

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## WINSTON'S WAR WARNINGS

WHILE ENGLAND SLEPT. A SURVEY OF WORLD AFFAIRS 1932-1938. By the Rt. Hon. Winston S. Churchill, M.P. G. P. Putnam's Sons. \$4

ON the jacket it says that this is a provocative book, "written in Mr. Churchill's usual sparkling style." But in his preface young Mr. Churchill says that the book is a compilation of his father's speeches. Now did the Rt. Hon. Member speak extempore in the House of Commons, and are these excerpts from stenographic notes, or did he write out his speeches before they were emitted?

Either way, these speeches are distinguished for their oratorical excellence; for their choice of language and the *mot juste*; for their outstanding literary style. And yet, it may be assumed, they were given to the world for none of these reasons.

You may disagree with Mr. Churchill's policies, you may even dislike his personality; but you cannot escape the fact that he is still one of Britain's most prominent politicians, perhaps one of her most prominent statesmen. So it is as politics rather than as literature that this book must be considered.

The title is aptly chosen. The cumulative evidence seems to point to the fact that England—meaning, of course, Great Britain—had drooped drowsily under the influence of the soporific idealism of the Nonconformist conscience, and was suffering a nightmare of political pacifism. That much is made clear by the sequence of the three sections into which the book is divided: Germany Disarmed, Germany Rearming, Germany Armed.

Now Mr. Churchill is too astute a tactician, and the world has become too hard-boiled, for either the one or the other to mistake this collection of political speeches for the voice of righteousness crying in the wilderness. Mr. Churchill would not like us to think of him altogether in that light.

But for all that, he has made certain statements which may be questioned, or they may be accepted as incontrovertible fact. He was against the various disarmament plans, and particularly against the counsel of perfection urged upon France by the English Labor Party idealists that she should disarm in face of a disgruntled Germany. The flabbiness of the defense policy of the English Government; its falling short of its own air defense program; the futility of the new Ministry of Defense as constituted, were the very ingredients he needed for the vials of his political wrath on the coalition. Why or when Mr. Churchill became a convert to the Covenant of the League of Nations is not clear; but he worked that Covenant for all that the traffic would stand.

We have not come to the end of the lane yet, so it is too soon to decide whether Mr. Churchill may be regarded as a political prophet. However, it needed no interior revelation for him to declare in the House of Commons that Germany, in the three years 1933-36, had spent approximately seven and one half billion dollars in armaments.

On the Spanish civil war Mr. Churchill declared that he tried to adopt a neutral attitude of mind. But it was surely a great hour in the House of Commons on April 14, 1937, when the Labor Party proposed a motion on the situation at Bilbao. Mr. Churchill trounced the leader of the Liberal Party for seeming to think that all governments must be infallible and all rebels vile. Then, he added: "To make out that this civil war in Spain is a struggle between a bland, sedate, authoritative, liberal

and constitutional regime on the one hand, and a few mutinous generals on the other, is not to portray the facts."

Mr. Churchill was speaking these things into British ears. But there is much that the rest of the world might read and take notice of.

HENRY WATTS

## A PROLOGUE AND A PRELUDE

GERMANY AND ENGLAND. BACKGROUND OF CONFLICT, 1848-1894. By Raymond J. Sontag. D. Appleton-Century Co. \$3.50

TWO generations ago, those who made public opinion in England had a kindly feeling for their Teutonic cousins. The nabobs of industry, business and finance were impressed by the stirring activity of an industrialized Germany. British scholars were influenced by the serious scholarship of their colleagues in the German universities. On the other hand, Germans admired and envied the power, the efficiency and the achievements of the greatest empire in history. England and Germany were "natural allies." In their mutual friendship each had reason to feel secure. The explosion of 1914 and four years of bitterness and hatred changed, obviously enough, nothing in the past. But the passing of the storm found historians re-examining the course of Anglo-German friendship.

Every schoolboy knows the story of clashing interests, of commercial and colonial rivalry, of opposing alliances. But there were other less tangible elements of conflict. With these Professor Sontag, who concludes his volume a full twenty years before the Great War, is concerned. It was a conflict of traditions, sentiments, ideal. Back in 1848, a divided and weak Germany could admire the "strongest and richest European power"; she could meekly accept the condescension of Britain. Up to the end of the century, the two powers were still conscious of a community of interests. But they had widely divergent ideals in political, economic and cultural life. Continued friction created a temper which easily exploded in the hatreds of the War.

Englishmen thought they owed their unquestioned greatness to their liberal tradition. Forgetful of historical advantages, they contended that less fortunate nations failed to follow them only through blindness, ignorance and perversity. The Germany of Bismarck had grown great under a totally different philosophy, and Germans saw the sacred "natural laws" of Liberalism for the convenient fiction that they were. When Bismarck's *Realpolitik* succeeded against all the principles of Liberalism, discomfited Liberals sneered at their Teutonic cousins as a nation of slaves. On either side was a system that worked for a time, but they could not work together.

At the present moment, with Chamberlain and Hitler both eager for an understanding, the lessons of history should prove valuable. Neville Chamberlain's father and Kaiser Wilhelm were also eager for an Anglo-German alliance. Their failure should be a warning. England apparently has learned to be moderate. In the mad rush of Hitler, reason and history are thrown to the winds. Professor Sontag has written good history, but his book will be impotent as an antidote in Nazi circles, if indeed it is ever read there. It is a partial explanation of the last war. But it really does not begin to help toward preventing the next war. Liberalism and Nationalism were, comparatively, a mild stench in the nostrils of



God. The disaster that was their logical consequence did not bring Europe to her knees. The lesson that was lost twenty years ago may be repeated, perhaps must be repeated, in a more terrible form to exorcise a blasphemous paganism.

RAYMOND CORRIGAN

## A PHILOSOPHY UN-CHRISTIAN AND UNMORAL

DO ADOLESCENTS NEED PARENTS? By Katharine Whiteside Taylor. D. Appleton-Century Co. \$2.50

THE CONCLUSION that any Christian reader should reach on this book is that it is bad. It is trashy and sentimental as well, but because it was published for the Commission on Human Relations of the Progressive Education Association it is likely to be recommended by parent-teacher associations and other similar groups and to be rather widely read by all sorts of parents. It is written on about the same level as a "heart-to-heart" editorial in one of the woman's magazines in the ten-cent group, and it will therefore make a wide appeal to the many-headed.

Here, in brief, is what is wrong with the book. The author is one of those persons who pleads for "capacity for suspended judgment." She also preaches a confused devotion to "individual vision," to "growth toward self-direction," "the satisfaction gained in the doing," "creative activity," "constructive meeting of problems," *et cetera*, through the whole range of expressions which "progressive" educators use to conceal their shallowness.

The really vicious aspect of this—from the Christian standpoint—is that after she has taught parent-readers to be tentative in their own attitudes and to recognize the necessity for adolescents to develop as "individuals," she goes on to indicate that it is the duty of parents to let adolescents "work out their own standards of right and wrong." As for religion, "Can there be a better direction for their faith than toward the creation of a nation in which the needs of man can be met?" And, "To enlarge the vision and deepen the purposes of the world today religion needs two goals, the enrichment of personal life, and the dedication of the individual powers so released to creating the Kingdom of God here and now." In other words, religion is entirely a this-world concern. "The Bible itself is among the richest and most inspired of literary collections."

Protestants as well as Catholics should object to this kind of irreligious and unmoral educational philosophy.

The author also makes serious errors in conclusions that are apparently—but not actually—drawn from a knowledge of factual material. A striking example of this is her discussion of the employment of women. She indicates that the great majority of women who work do so because it gives them self-respect and satisfaction. This implication shows inexcusable ignorance of the many available studies dealing with this matter.

RUTH BYRNS

## THE TRAGIC GENIUS OF IMMORTAL LEONARDO

LEONARDO DA VINCI. By Antonina Vallentin. The Viking Press. \$3.75

THE Tragic Pursuit of Perfection is the very appropriate sub-title for this newest biography of Leonardo da Vinci, carefully done by Antonina Vallentin, Polish linguist and journalist. It is translated from the German by E. W. Dickes and is a splendid edition. The many beautiful illustrations of the famous masterpieces are printed in soft colors, in sepia and in black, and do much to enrich the volume.

Some reliable art critics assure us that Leonardo's life was enveloped in impenetrable mystery in spite of the countless tomes that have been written about him, as attested in the long bibliography attached to this book. Madame Vallentin, however, seems to have left out no detail in his long and extraordinarily eventful life, which she has further verified with copious quotations from the immense store of Leonardo's own writings.

Leonardo possessed an intellect that has probably never been equalled in any age. He also had that quality of genius, "the infinite capacity for taking pains." His whole life was passionately devoted to scientific research, and he has left valuable information for all succeeding generations. Yet because he lacked a formal training in the humanities in his youth, he always felt himself to be at a disadvantage with the scholars of his time.

While he is most widely known for his masterpieces such as the *Last Supper* and *Mona Lisa*, to him painting was the least of his talents. He dedicated himself untiringly to solving problems of mathematics, dynamics, hydraulics, architecture, anatomy, astronomy, necromancy, music, animal and plant life and most ardently of all—aviation. So many and so varied were his serious studies that one is amazed and not a little incredulous at his colossal capacity.

Yet because of petty changes in circumstances and the whims of the powerful, he was unable to bring to successful conclusion any of his fine inventions or gigantic projects. He made marvelous plans for canals and lengthy waterways throughout Italy, but his careful and exact drawings are all that remain of his dreams of engineering.

Born in Florence in 1452 and dying in France in 1519, his career was a long succession of triumphs and devastating failures. Sensitive and aloof from his fellows, he pursued his austere life of research and study to his tragic end.

Antonina Vallentin writes in a rather ponderous and formal style. Her best paragraphs are those in which she gives minute descriptions of the geometrical and psychological interpretations of the figures captured for all time in Leonardo's masterpieces. She is inclined to over-emphasize the political and moral weaknesses of churchmen of those years. She may have intended this emphasis as a dramatic device to impress her readers with the magnificent stature of her hero, but it would seem that Leonardo da Vinci was great enough to stand on his own merits.

CATHERINE MURPHY

REMEMBER THE END. By Agnes Sligh Turnbull. The Macmillan Co. \$2.50

CROWDED within the framework of a young peasant's phenomenal rise to success in America, Miss Turnbull has written a dramatic tale that is full of action and interest. It is the story of a young Scotchman, Alex MacTay, who had the soul and talents of a poet and the indomitable will that wins success. Turning his back on the offer of a college education in his native heather, this young rhymster comes to Pennsylvania to make his fortune, and strangely enough he does just that. For Alex MacTay is the type of man who gets what he wants when he wants it. He had decided on marriage with Meggy Parkinson and, in spite of the competition presented by a more comely suitor, Alex married at the time determined upon.

The introduction of this love theme brings a gentler note into the story along with a glimpse of the more human side of Alex MacTay. Never did true love run less smoothly. Yet never was love more constant. It was Meggy who understood or tried to understand the unflagging ambitions of Alex; it was for Meggy that Alex had worked so untiringly to realize these ambitions. And it was Meggy alone who grieved when, at the height of his success to which he had walked over the skulls of others, Alex at length succumbed to a heart weakness and died.

There is distinction and power in Miss Turnbull's



writing, and a driving force that is contagious. No character in her book is without interest. At no point does her story sag. If the main theme is a trite one, it is invested with sufficient novelty of presentation to endow it with those vital elements which go into the making of good literature, sincerity, strength and starkness. It is a story of one man's struggle with the land and its hidden treasures, told with a conviction that is provocative of keen interest.

JOSEPH R. N. MAXWELL

CONFERENCES FOR RELIGIOUS COMMUNITIES. (SECOND SERIES). By Albert Muntch, S.J. B. Herder Book Co. \$1.50

TIMES may change under the changing conditions in which we live, but the eternal verities are as lasting as God Himself. That is why the reader will look in vain for novelties in Father Muntch's second series of *Conferences*. What one will find is a new approach to these truths in order to assist those who follow the evangelical counsels to meet the needs of our day. Treatises on the same topics will be found more fully developed in the older ascetical writers, but the author's approach in the present little compact book is a distinct departure, inasmuch as the appeal is rather to the intellect than the will. But this logical presentation as well as the simple charm throughout would appear to produce more lasting results than a direct appeal to the emotions.

The *Conferences* were written primarily for Religious, as the title indicates, though lay persons will find them extremely profitable. Realizing the peculiar difficulties that surround Religious in our day and the changing conditions that confront Communities engaged in active rather than contemplative life, the author proposes new motives to stimulate zeal in God's service and to strengthen one's holy purpose. The deep thought conveyed merits reflection and consideration, so that the *Conferences* will serve equally well for meditation or spiritual reading.

ALBERT WHELAN

THE RAMPARTS WE WATCH. By George Fielding Eliot. Reynal and Hitchcock. \$3

MAJOR ELIOT, military expert, examines the problem of defending the nation. Antecedently to the main points of discussion, the author philosophizes on the position of force among the nations. The argument, frankly realistic and quite objective, installs force as the final arbiter between nations. Connected with this exposition is a treatment of our international relations and here preparedness is held, under the present circumstances, to be the surest pledge of peace and security. The fact that our geographic position necessitates strong naval power is early stressed as basic and underlies much of the later reasoning.

Our naval, military and air forces are viewed in the light of various possible onslaughts. Shortcomings are pointed out and suggestions are linked with actual plans, the sum of which would mold these services into adequate bulwarks of defense. The oft-mooted notion, that a Ministry of National Defense would increase our naval and military efficiency, is exploded. Similarly various plans about industrial mobilization, taking the profits out of war, are opposed. These plans, the author maintains, arose with the World War as the immediate background. Such a gigantic offensive campaign would again require stringent measures, but a war of defense need place no such exacting demands on our industrial machine.

Most readers will enjoy this opportunity to listen to the testimony of a military expert on such open questions as the relative merits of aircraft and battleships, the defense value of our Pacific Islands, the vulnerability of the Panama Canal, and the self-sufficiency of the nation. They will rejoice that the work is not the shriek of an alarmist but a careful and optimistic exposition of need; that with all its frank and timely information on our needs, it voices no international suspicions and it can be said that it gives offense to none.

RAYMOND F. X. CAHILL

## THEATRE

HERE COME THE CLOWNS. We should be a highly enlightened and cerebral public if the playwrights of this season were as able as they are willing to instruct us. They are all thinking hard, on very big subjects—subjects which are often as depressing as they are big. The playwrights are determined to pass on to us their various reflections, which are usually interesting, and their conclusions, which are confusing. They begin by thrilling us with the prospect of a lifting of a veil. They end by leaving us in their own mental condition of unrest and uncertainty.

Odet's gave us no real answers to his questions in *Rocket to the Moon*. Without exception the authors of the Nazi dramas we have been offered also refrained from giving answers. Now Philip Barry, usually a clear thinker as well as a brilliant writer, has shown equal reserve in *Here Come the Clowns*, superbly produced at the Booth Theatre by Eddie Dowling, who gives an inspiring performance of the leading rôle.

The theme and characters of the plays are unusual. Dan Clancy, an Irish scene-shifter, is distraught by his personal troubles, is at the end of his emotional tether, and is frantically seeking light in his spiritual darkness. Any Catholic in the audience could tell him where to find it—in his own rich heritage of Faith; but Clancy seems beyond reason and beyond human help. His associates are vaudevillians in his theatre—a dwarf, an illusionist, a ventriloquist, a female impersonator and the like; and all three acts of the play are laid in the back room of a cafe they frequent.

Here the illusionist, a Mephistophelian type, offers to lead Clancy to the truth by stripping bare the souls of his companions. In turn he puts them into an improvised witness chair and drags from each the ghastly secrets of his life, as well as the secrets of the lives that touch and affect his. Thus Clancy learns that the dead child he has idolized and mourned was not his own but the child of his wife's lover. He learns that his wife has not merely deserted him, as he had thought, but that she has eloped with her lover. The dwarf learns that the normal son who ran away from him in childhood has grown up with an unspeakable loathing of his father. All truth seems horrible to the illusionist, and horror is piled on horror. There is even a touch of Lesbianism in the mounting mass of human misery. In the end Clancy gives his life to save a friend's, and dies as vaguely as he has lived, leaving his audience even a bit uncertain as to what is happening to him.

All this, it must be added, is as interesting as it is confusing. There are moments of rare beauty in the play, as well as moments of stark tragedy. The acting of almost every member of the cast, from that of Mr. Dowling down, is far above the average. It has to be, to get the lines over at all. There is hardly a moment when the audience is not leaning forward following the action with tense absorption. We are having a thrilling evening. But—we are quivering with the expectation of something at the end which we do not receive. In the final moments Mr. Barry lets us down. Clancy's dying conviction that good and evil lie only in the free will of man is not enough for us, after all that emotional and intellectual travail.

As the dwarf, Jerry Austin gives a really distinguished performance. Frank Gaby's acting, in the scene with the dummy, which tears away the last illusion from his life, is as good in its different way. Leo Chanzel oozes evil almost too convincingly, and Russell Collins could hardly be better as the life-weary press representative of the troupe. The light we are looking for is not given us—but whatever the run of the play may be *Here Come the Clowns* will be written about and talked about for a long, long time.

ELIZABETH JORDAN



## FILMS

**THE BEACHCOMBER.** Somerset Maugham's sultry study of manners and morals on a Dutch isle has been filmed as an exercise for Charles Laughton who dominates the slight action and is the picture's chief credit. This is no polite romance, certainly, and it appears reconciled, by director Erich Pommer's emphasis on polished acting and subtle characterization, to a restricted audience. It is not the usual entertainment, for which the average spectator, unused to the tropical humors of naturalistic literature, will be thankful. The plot discovers an unsavory beachcomber in conflict with a spinster missionary who attempts to have him deported as an undesirable influence on the natives. But an outbreak of typhoid on a neighboring island brings the derelict and the missionary together on an errand of mercy, and mutual understanding blooms most unexpectedly. Together they return to England where the reformed idler takes up the worthy profession of pub-keeper. Maugham's corrosive satire is enlisted on the side of the turpitudinous tramp and reduces the lady missionary to an acid caricature. Laughton's complete mastery of his rôle is exploited beyond the tenuous plot and he invests scene after scene with a personal conviction. To say that the film is adult fare may perhaps be an understatement, but an overhauling along the lines of the production code has rendered it visually mild even if implications are still rampant. (*Paramount*)

**TRADE WINDS.** This is a comedy drama on the detective story model with some of the characteristics of a travelogue, including striking scenic shots and patches of dullness. Most of the action consists in a breakneck chase through the Orient, by way of San Francisco and Hawaii, the principals being a jovial sleuth and a girl who thinks she has killed the man responsible for her sister's death. However, when the fugitive is returned to the police and the reward has been paid to the detective, he uses the money to prove his captive innocent. The complications are on the fantastic side and Tay Garnett has placed his greatest reliance in colorful backgrounds and bright dialog. The performances are amusing enough if the characters lack substance, and Joan Bennett captures the imagination as a resourceful quarry. Ralph Bellamy, Fredric March and Ann Sothorn are also prominent in the Oriental tour. This is fairly satisfactory adult fun if you like the type. (*United Artists*)

**ARTISTS AND MODELS ABROAD.** The musical comedy formula has been stretched slightly in this instance to include a fashion show, providing the ultimate in unreality and staginess. The picture is strung on a random action which carries a theatrical troupe through a series of encounters with the police when it is stranded in Paris and attempts to tread water by modeling exclusive gowns. An heiress, traveling incognito joins the troupe and adds to the complexity of its scrapes. Mitchell Leisen can be credited with vigorous direction but too often veers into slapstick and tedious straining for comic impact. Jack Benny, Mary Boland, Joan Bennett, Charley Grapewin and the Yacht Club Boys labor valiantly to produce a fair amount of adult amusement. (*Paramount*)

**THE DUKE OF WEST POINT.** The Service School is the locale for still another inspirational film of incipient Army life and this story details the adventures of a Cambridge-educated American who overcomes heroic difficulties in getting acclimated. Suspected of snobbery and violations of Academy rules, he turns out to be a friend's benefactor, an athlete and good soldier. Alfred Green has stressed the popular virtues and Louis Hayward, Tom Brown and Richard Carlson show them appealingly. (*United Artists*)

THOMAS J. FITZMORRIS

## EVENTS

A READER sends in a letter about the recent column which told of the campaign to increase the dog population and decrease the baby population. . . .

To the Parader: When New York City planned to ban dogs on the sidewalks of New York, the newspapers gave weeks of good space for the dog defenders. Although I have fought against birth control for fourteen years, I have not been able to get one mother to help me, even to address envelopes. One writer, representing the Dog Protective Society, warned the people that if dogs were banned, New York City merchants would lose \$250,000,000 a year. I sent the clipping to the Hon. F. D. Roosevelt, with my plea that the babies be saved for the New York merchants, since babies do mean business. Babies consume sugar, vegetables, dairy produce. They consume more leather, more cotton; they require nurses, hospitals, doctors. They break milk bottles, use gas and electricity in nurseries. They grow up and need school buildings. Think of the necessary by-products this requires: teachers, movies, books, pencils. They use up more steaks than dogs. They break dishes while a tin dish last a dog a lifetime. Children, non-producers, are consumers four to five years longer than dogs. And babies use more soap and water. Those who are not moved by any more ethical considerations, may be impressed by the appeal to save babies, because the latter are consumers.

From a New York Reader.

A letter from the Far West. . . .

To the Parader: Hope the enclosed card inspires you to bigger and better quiz columns. It seems only fair to occasionally give the Parader a quiz also, without answers. So, why do the three doggies (three dogs on a Christmas card; no suggestion of the meaning of Christmas) symbolize the Xmas spirit in America today? . . . Why is it un-American, and a hangover from the past to hang crosses on one's bedroom wall, or to place a small religious statuette on one's dressing table next to the Buddha ornament and the dog ash-tray? . . . And, why oh why, would a Catholic friend whose home is very lovely consider me queer if I gave her a religious plaque for her wall but very clever if I gave her six cocktail glasses with scottie dogs etched thereon? It makes one quite dizzy trying to answer these questions alone. . . . Why is it quite correct, and very educational as well, for Johnny next door to carve a soap bust of Prof. Marx, his teacher in public school, and place it on the radio top, but rather bad taste for me to allow sonny to place his small carving of the Blessed Virgin on the mantel? If one is an image, why isn't the bust of Prof. Marx also an image? . . . Why does my Madonna picture receive disapproving glances while my Parrish copy in blues of the somewhat scantily clad figures, received as a wedding gift, still receive compliments? . . . A very "smart" woman has, last count, 263 images of dogs, all sizes, in metal, glass or porcelain, wood and ivory, placed in her lovely home. A deer head in the den reminds Dad of former hunts, daughter has a lovely Buddha in her room—no un-American religious objects around, of course: that is idolatrous, is it not? . . . Images of ships are very "smart" and Siam elephants have their place in our homes, as well as vases, etc., with paintings or carvings thereon of birds, fishes, lizzards, cats, dogs, snakes and alligators, but why is it bad taste to hang just one picture of Christ leading His sheep? . . . A holy picture of Clark Gable is permitted, but my picture of an Infant, curly-headed and blond, another wedding gift, is just silly and sentimental and should be replaced with something modern.

From a Very Puzzled Colorado Reader.

THE PARADER